# Vol. 2

# Jan. - Dec., 1865

# The Benald of Truth.

Devoted to the interests of the Denomination of Christians known as "The Mennonites."

CHICAGO, JANUARY 1865. Whole No. 13.

Vol. 2.-No. 1.

# The Revald of Truth.

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A MONTHLY RELIGIOUS PAPER. PUBLISHED IN ENGLISH AND GERMAN.
At One Dollar a year in either language.

Persons subscribing should state whether they ADDRESS ALL LETTERS, &c., TO

JOHN F. FUNK, NO. 42 SOUTH MORGAN ST. CHICAGO, ILLINOIS CHARLES RESS, Printer 30, Randolph St., Chicag-

Love. 1 Cot. 13.

1. Had I the tongues of Greeks and Jews, And nobler speech than angels use, If love be absent, I am found, Like tinkling brass, an empty sound.

Were I inspired to preach and tell All that is done in Heaven and Hell. Or should my faith the world remove, Still Fam nothing without love.

Should I distribute all my store. To feed the lungry, starving poor. Or give my body to the frame, To gain a martyr's glorious name,

If love to God, and love to men, Be absent, all my hopes are vain; Nor tongues, nor gifts, nor fiery zeal, The work of love can eler fulfill.

> "Busy Here and There." 1 Kings 20: 21

Busied with all kinds of subordinate matters, and thus having neglected in due season to attend to that which is most important, many a one has been constrained to confess, "As thy serv-ant was busy here and there, he was

goine."
The day in which it was yet possible to fulfill the great purpose of life, is gone. The Holy Spirit, which alone can truly change the inner man and fit him for Henven, is gone. The season of youth, when the heart, although simil, is not yet hardened through the descritchness of sin, and the conscience yet speaks in an andible, though "still small voice," is gone. That sermon which was given for my benefit and which was given for my benefit and which was so worthy of consideration. which was so worthy of consideration. which was so worthy of consideration, is heard no more. Those kindly words, prompted by christian love and continuing long after to resound in my ears, have ceased and are heard no more.

have ceased and are heard no more. Those solenn impressions, those pungent convictions, which so often give the highest hope, are felt no more. Sad is the confession, heard from the mouth of many a disciple: "As thy servant was busy here and there," as he, in his care for subordinate things lost sight of his most sacred duty, allowing the favorable opportunity to pass by, "he was gone."

pass by, "he was gone." The neighbor, the acquaintance, the unbelieving friend, for whose salvation I should have heen deeply concerned, is now for ever out of the reach of my influence. The opportunity to do good to some family, or to induce some despiser of the means of grace to attend the house of God, has passed by unimproved. improved.

Also in the case of many a preacher, apon whom rest great responsibilities

asse, but much rather goes to pure date hands the sacred leaves. What a hands to prave a yoke of oven, or per-third of powerful quicken every pulse haps to take a wife, it is said "and lie if we could see one over every pulse was going." However the lands to prove a yoke of oven, or per-limps to take a wife, it is said "and he if we could see our names written was gone." Likewise there is not unfre-ithere by God's own hand. And oh, quently heard from the mouth of a the misery of that soul which nowhere Christian tather or Christian mother between those lids can find his name such a confession: "As thy servant recorded. We have a find his name was busy here and there," and did — Yet how little we think of the evi-not attend to the duties of the vineyard of the household, my son, my daugh-ter has been bid in an early grave, thereafter. How little we think of the early a longer hears the recent solute, murchs of hier and by earlier weather when the results of the consequence of the conseq not attend to the duties of the vineyard der of the honsehold, my son, my daugh-we that been laid in an early grave, her and no longer hears the gentle admo-nitions of norther's love or the biss-tructions of paternal wisdom and ex-leptione; or, if they are still living, tal-they are gone far from home and from away the influences of parental care for ever. I have not, as I should have done, inproved the time when the heart is most impressible to the words of truth: most impressible to the words of trunt:
"Remember now thy Creator in the
days of thy youth." My child has
passed through the different periods of
youthful life without being armed ay-amount me without being armed a-gainst the future temptations of mature age, and if it should ever be overcome by these, if it should become a sacri-

by these, if it should become a sacri-fice to sin, the full is mine. It is just so with the child of pious parents, which was early instructed in the love of its God and Savior. How parents, which was early instructed in self-decenved professor will make in the love of its God and Savior. How advances in heart pict, whatever they many a son, how many a daughter, may make in religious knowledge, tentured by the stings of consenerce, Christ will grow meror and dearer to has been obliged to confess: "As thy his people all through the journey of severant was busy help and there," as life. When troubles come they will by

quenence.

"Work while it is day:" saith the protect
wisdom of God, "the night cometh. An
when no man can work."

and who does not seek that which is solemn aisles and turn with trembling

marks of piety and how careless we are whether we show them forth in our s. We live as though our immor-interests were the very best to

awaken our anxieties

awaken our anxieties.

There are many of these tests of our condition mentioned in Scripture, but before every other is this, Have we faith in the Lord Jesus? This is the taith in the Lord Jesus? This is the door by which we must all enter in or we never can be saved. All our de-pendence must be on him. Not the least merit must we attach to our frames of mind, our feelings or our good works; Christ must be all in all. The true Christian is also

The true Christian too, whose name is written in the Lamb's Book, will grow in grace. The hypocrite and the will make no servant was lines, here, and the reg<sup>2</sup> is life. When troubles come they will fly be painted in himself with the pencil at once to his protecting arms for of his imagination defusive images of shelter, and what is sweeter still, for the future, and thought odd of earthly supported in the future and the arms of content of the first protection of the first protectin

Their lips are closed never me to interest the course of reconsector consolation.

Many a young man, who has exclaimed the straight path of truth and profitteness for the boxways of error and sin, has already had to say: "As the straight path of truth and profitteness for the boxways of error moved evorring a new spaper or pumplet, now devorring a new spaper or pumplet, now heart-ening to the connects of intellecting, now entering into associations the strategies which a pious education had unfaintened by the christian principles which a pious education had unfaintened by the christian control of the constitution of th

to smooth over this matter. To Sery petra, pears, when there is no pears. Another mark by which the Christ-ian may be known, is that he will work the works of righteonsness. His when no man can work.

Workington, III.

The Book of Life.

The Book of Life.

If we were told that in some far off changed shade an angel had brought down the Book of Life, and shad one by one the some of men which lands of the true its pages, and see if their draws the down the Book of Life, and shad one by one the some of men were permitted to turn its pages, and see if their draws when the draws when the shade as sugged had brought down the Book of Life, and shad one by one the some of men were permitted to turn its pages, and see if their draws when the shade as were the shade as the shade a

and who could conceive of such a character? The Christian is tempted to cold works as strongly as any other, but he rouses all his powers to resist the temptation. If he does fall before them, he falls fighting, and quickly rouses himself again, repairing as far as he can, the wrong, and summoning new resolution for future conflicts.

It is in the heart and in the life that we may look for those proofs that our names are written in heaven. If we can see these marks of a Christian there, then may we be as well assured of our condition as if an angel had de-

condition as if an angel had declared to us that our names were in the Book of Lite,-S. S. Times.

### The Zeal of True Christians in Mortifying their Deceitful and Sinful Lusts.

(Conclusion.)

2. Treat your flesh and the Old Man as the Jows treated Jesus your Savior when they were about to cruci-

him.
A. They were tilled with a fierce A. They were tilled with a fierce harred to him and firmly resolved in their hearts, as also by their counsel: "doesns, desus must die, whether innocent or guilty." Likewise you, also, must, with all your heart, hate even must, with all your heart, fate even the garment spotted with the flesh, and every wicked way (Jude 23, and Ps. 119; 128), and through this hatred to the same, firmly resolve to put off from you, eracify, and slay this old Man entirely. It is recorded of Esan, that, after he had conceived a hatred against. Jacob on account of the blessing, he said in his heart, I will slay my broth-er. Gen. 27: 41. Likewise we also er. Gen. 27: 44. Likewise we also should firmly fix within ourselves the resolution: "Our flesh, our old Man, stonia firmly a within insertor the tresolution: "Our flesh, our old Man, our sits which we formerly loved, perhaps, as a brother, shall now he slain and destroyed. Evidently, that many men necomplish so little in the crueitying of their flesh does not solely and irely, though it does however for the greater part, arise from the fact, that they have not a sufficient hatred and they have not a sufficient hatred and firm resolution against sin, but that they yet continue even to love the same and do not yet feel willing to give it up. Whosoever hateth his brother, it up. Whosover have in the following to the samurderer, says St. John, 1 Jno. 3: 15. Just so it is also here: every one that actually hates sin, has really

one that actuany hates say, has ready thereby already made a beginning in ceneifying and slaying the same. B. They then sought for the Lord Jesus and sent out Indas and the sol-diers to seize and take him. In like Jesus and sent out Indas and the sol-diers to seizu and take him. In like manner, you also must seek after sin, search it out, and find where it evi-dently lies concealed. "Our heart is descriftal above all things and desper-ately wicked. Who can know it?" I arely wielded. Who can know it? 1 would also here justly ask with Jersmith Jers 17; 99. That which Saul formerly said to the Ziphites in reterence to David (1 Sam. 23; 22), "Go, I peay you, prepare yet, and know and see where his hautt is, and who bath seen him there; for it is told me that he dealed by very subtilety," is also true in reterence to the old Max; he dealeth very subtilety, the reterest weather throughly within yourselves, where the same may be concealed. Zeph. 1;

says Christ, "let him deny him-

Cor. 15: 58. Hate, duly, more and more, even the garment spetted with offence or lead you into sin. You must the flesh (Jande 23). Cleanse your-carefully; avoid all occasions, interselves from all filthiness of the flesh carefully; avoid all occasions, interselves from all filthiness in the wicked, and deceifful persons, however great and respected otherwise which he has appointed to return thith.

No GREATER harm is done to Christ, we must begin with them.

every though but, and to depreve them more you have neglected this necessary of them power. Full expresses if thus ry drifty. Only turn your thoughts what walketh not in the counsel of the same into the first man. Now God every thought to the obselience of cise over you the same power that they clirify the continually in and bringing it into subjection 1 Cor. Yes, you will find that as yet but the smallest portion of your corrupt nature 1. Finally, the sword of the spirit, which is the word of God; the well disconsider, the word of Cord in the one bound difficult the current when the subject to the one bound difficult the current when the continually in the current cuts the word of God; the well difficult the current which is the word of God; the word of the spirit, which is the word of God; the word of the current when the cuts the word of God; the word of the spirit, which is the word of God; the word of the spirit, which is the word of God; the word of the spirit, which is the word of God; the word of the spirit, which is the word of God; the word of the spirit, which is the word of God; the word of the spirit, which is the word of God; the word of the spirit, which is the word of God; the word of the spirit, which is the word of God; the word of the spirit, which is the word of God; the word the Lord Jesus Thus must you also I its therefore still daily necessary for on the one hand, diffigurity the curses arraign and condemn your old Man at you to mortify your members which and the judgments that are therein arrange and concernity your out man at you to mortally your memores which and the programmest that are therein the placement sent of your conscience are upon the carrie, and to crucify the prenounced against \$\hat{\pi}\$ and unright. For if ye would thus judge yourselves, thesh, with the affections and lasts, considers but on the other hand, also

cifying is necessary, and that it cannot flesh thereto. This is seen in the case onlying 8 necessary, and that it cannot provide by the neglected or omitted. It of closely, the sou of Jacob, when he indeed you would be the purchased processed of Christ and here of eternal life. If any man will come after the control of the provided provided by the level wife of Potiposes of the provided provided by the level wife of Potiposes and the provided provid

which endures forever, and keeps us we wish to enter into the kingdom of from giving offence to Him whom we heaven; for flesh and blood cannot love with all our heart, soul and mind. heaven to ruesa and mood cannot love with all our neart, sont and unnot enter into the kingdom of heaven. I Permit me then, in the language of Cor. (5: 20. Solomon (Fedles, 12: 13, 14), to ad-Sor, 15: 20.

But now I must also speak a word | Soromon erceace, 12: 10; 111; 10 for sor to you, children of God, who indeed are Christ's, and have already commenced the crucifying of your flesh, and For God will bring every work christ is God's, Can any thing be

genes. So k, then, to gird up your easily impelled to acts, which may loins with new strength continually, and sometimes be so flagrant as subsequent to gested distributions with new strength continually, and sometimes be so flagrant as subsequent to gested distributions with new strength continually, and sometimes be so flagrant as subsequent to gested distributions of the flow of the f fying of your flesh. Do not content yourselves by giving the old Man a small wound merely, and only slightly a accustoms himself continually to the history of the history redouble your efforts, and do not cease least manifestation of an evil desire, he redomic your entors, and do not cease least manufestation of an evir desire, he to fight, to strive, and to stringde as gainst him till he is utterly vechausted and slain. Hencember you must crue is tille, subther and destroy it in its difficult before it has yet acquired power. and stam. Teamenteer you must cres-terfy your flesh, which is not only Well may Solomon (Prov. 4; 23) ad-a painful but also a slow work, on which account the flesh can yet live and retain its strength for a consider-tion of the state of the state of the state of the flesh. But, in the next place you must in both without ceasing. Amen. able time. O, then, do not become also watch over your external senses weavy, I cultreat you, but always and members, and as far as possible abound in the work of the Lord.

Cor. 15: 58. Hate, daily, more and those things and words that may cause those things and words that may cause the standard or the stan

ads as to restrain shauld have so much more need of this, the they may be in the world. "Blessed er whence it came; namely, to Him

For if we would thus judged by the bord-ly systemath and the suggestion of the state of the pulged by the bord-ly systemath as a Paul-sty t Cor, (1), 31. Vea, he has in this respect himself set you an example, as you may abundantly see from 1 Cor, 15; 89. Rom, 7; 11, &c. E. E. They shall be sufficiently so that it is the cross. Elewise you also make abundabled you in the foregoing remarks, but that you also rade over E. They fluidly naided the Lord Let sus; to the cross. Elewise you also make the sum of the state of the cross. Elewise you also then must mail to the cross the old Man, that its, subdue him, gradually exhaust him of strength, and utterly destroy him, desus calls this placking out, enting off, and and existing from one's self, one's off-onling eyes, and ent off the offending, leads and feet (Matt. 5; 29). But in order to proceed the most off-onling eyes, hands and feet (Matt. 5; 29). El will be like sword of Elind, one's soff-onling eyes, hands and feet (Matt. 5; 29). El will be like a hammer, which conting off, and easing from one's self, and controlled the more one's off-mail easing from one's self-mail one's off-mail one's self-mail one's off-mail one's self-mail one of the mail one Meanwhile, consider that this cru-counteracting the enticements of the whereby all the fiery darts of the wicked shall be queuched (Eph. 6: 16). If you adopt and diligently use these aids, you will neither be unfruitful nor gather corrupt fruit in the crucifying of your flesh. You will thereby reme," says Clarist, else him deny him-hic erime merely through the lear of hill cerime merely through the lear of follow me." Luke 9: 23. It is me-acessary therefore that the old Man die, the lear of learning the lear of learning the eessary therefore that the old Man die: God? Gen. 39: 9.

Well has Augustine said, They have ven, that you shall have share in all old has swhich are the root of wickeds subdued sin through that holy fear his treasures and gifts, which he has acquired through his obedience, sufferacquired through his obedicace, suffersing, and death. The words of the Apostle Paul to this end are worthy of consideration (1 Cor. 3; 21); "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, etc." of Christians persevere with offigence, therein in order to make daily person, the color of the therein, in order to make duly progress in the same. The more cheeringly this work has been commenced, the more sad would it be, if the move horn believer should be mabbe to continue therein. How the believing Galatins must have blashed, when Paul believer should be mabbe to continue therein. How the believing Galatins must have blashed, when Paul believer should be mabbe to continue therein. How the believing Galatins must have blashed, when Paul believer should be mabbe to continue therein. How the believing Galatins must have blashed, when Paul believer should be mabbe to continue therein. How the believing Galatins must have blashed, when Paul believer should be mabbe to continue the control of the propost. "You did ram well; who did hinder you that ye should not obey the tentie?" Galatin the propost of the propost

> For the ' Herald of Truth." The Rich and the Poor.

The rich man of this world may indeed exalt himself with pride above his poor neighbor and fellow man, and may look down upon him with scorn and contempt, but the world to con will allot to each one his dues and hi reward. How often is this the case as experience has often shown to me that rich and poor may be in the sam company; and oh! how they that are rich in this world's wealth boast of and praise their earthly and perishable possessions among themselves! oh what prudence and wisdom they hole forth! Then he that is poor must re main silent; then he is disregarded then he must stand back.

But reflect, O my dear fellow-trave ers to a long and endless eternity, that there is a God from whom we have all that we possess in this world, and this God will demand of us an account thereof, also, wherefore we reason to pride ourselves therein, as many do, who wish to make a boas ful display, and say, "Yes, I manage so and so, I have done this and that as if they had acquired it all of their OWII bower

O ye children of men! consider th goodness of the Lord. Who causes the grass to grow in your meadows? Wh ground? Is it not the almighty an blessed God, to whom we must look for every blessing? What then hav we at present of which we can boast Many wish to excuse themselves saying, "If we do nothing, we sha have nothing." This is indeed the duty of every one; for the Lord ha commanded it: "In the sweat of t face shalt thou cat, bread, &c. Ge : 19. By this it is not meant tha you yield to his request and bestow ar alms, you first heap reproaches upon and when you come to you neighbor or friend, the first thing you say will be, "This one and that one was at my house and I have given him this and that," although it may grieve you in your heart. Do you thus expect a reward from the Lord? But if you do this out of love and ect, in order to praise and adore him an upright heart, your reward will be In conclusion, I would say, Seek ye first the kingdom of God righteonsness and all these things shall be added unto you.

> No greater harm is done to Christendom than by the neglect of children;

## THE HERALD OF TRUTH.

Correspondence. For the "Herald of Tinth."

A Visit to Erie Co., N. Y. and Canada.

DEAR BRO. FUNK

I will now give you a brief sketch f my recent visit to the State of New ork and to Canada. I say a brief sketch, for if I were to write all the particulars, I suppose it would make O. wh

at Lima at four o'clock in the morning, went to Crestline, thence to Cleve-and, thence to Buffalo, where I arrived t 10 o'clock in the evening, where I taid till morning, when I was met by Pre. John Lapp and his son, with whom I went home, 16 miles. In this eighborhood I staid till Tuesday orning following, visiting the brethan and sisters, attending four meetigs. I felt sorry to find here so many who are old enough and yet do not beat knew, at least in this their day. he things which belong unto their I hope the Lord may yet send his quickening Spirit among them, and revive his work, that many may yet be brought into the fold, while there is yet room and opportuni-

went with Bro. Lapp (Bro. Pet. Good solt with Dro. Loop (cold us) to Buffalo, where we took the cold us) to Buffalo, where we took the cold us tay with friends so kind, took us) to isittato, where we took tine—O could I stay with friends so kind.
Canada and went 12 miles to Shirk's
Canada and went 12 miles to Shirk's
Corosing, walked a half mile to Bro.
Jacob Zeivitz's on Black Creek, where Sclkirk: then we returned the same they have bestowed upon me. May way, visiting, as we went, a good the Lord reward them for the same! many brethren and sisters, holding In the evening of Monday the 19th, six meetings in Rainham and Caynga, Pre. Moses Bowman brought me to twice on Sanday the 27th, in the Stony Baden Station, on the Grand Trunk Creek Meetinghouse on the Bank of R.R., where I took the cars to Stratford. Lake Erie, where one man was bap-fized in the lake. On Wednesday 4 o'clock in the morning, then took used in the lake. On Wednesday 4 o'clock in the morning, the morning morning, the 30th, being left at Bro. The train to Port Huron, where I Geyman's, he took us to Dunnville, crossed the line, from thence to Dewhere taking the ears we went to Coli troit, thence to Toledo, thence to Cairo borne, 20 miles. Here Bro. Lapp and in Allen Co., O., where I arrived safeines, about 20 miles, then walked eight all night. The next morning, Wed-miles to Pre. Tillman Moyer's in Line needay the 21st, I' walked home, 5 coln Co., arriving there shout sun-miles, arrived at time o'clock and found down. In this neighborhood I staid, my family all well, thanks be to the good until Saturday morning the 3d of Dec., visiting a good many brethren and tree bad some tedions journeys and tiresome sisters again attending two meetings. Among the rest, I visited a sister here

at Jordan Station, to go to Markham able time. But when I returned home where I was met by Pre. Jost Bally in Indiana, and three in Canada, at received a letter from Jordan, at Toronto changed by the state of the Indiana and three in Canada, at mice stands of the Indiana, and three in Canada, at mice stands of the Indiana, and three in Canada, at mice stands of the Indiana, and three in Canada, at mice in Can Schoolmonist: on the content of the Bro, Daniel washed a half a mile to Bro, Daniel Schmidt's, arriving there a little after Dear Brother in Christ:—I take my went with them 15 miles to Tazewell tion to me in my ardnous calling, to

time came to leave, I could say with since the war. Yours in true love the poet,

"How sweet the hours have passed away, Since we have met to sing and pray; On Tuesday morning, the 22nd, I How loth I've been to leave the place, Where Jesus shows his smiling face,

staid all night. Here we visited I felt much encouraged and strength the friends and brethren until Thurs-day at 4 o'clock in the afternoon, love to them become stronger than ex-5 miles to Pre. Jacob Schwartz's near thy of the love and kindness which

Bro. Zeivitz left me and went home by at half past eight o'clock in the evgain, and I in company with Christening, then walked half a mile to my ian Rittenhouse went to St. Cathar- Uncle's, Dayid Brememan and staid

'tis true

But see how many dangers the Lord has

sement's, arriving there a little atter dust. Dear Brother in Christ:—I take my dust. In the morning his son Daniel pen in hand to drop a few lines to you; Co. In this neighbornood I stayed took me to go to Markham 15 miles; on the way we met Abraham Vept have just a chance to send a lotter ing four times at the Menonite Meets on the way we met Abraham Weight have just a chance to send a lotter ing four times at the Menonite Meets ing four times at the Menonite Meets ingent ingo. I received a letter from you dately look, C. W. Then our teamsters changed Aga, 30., and I was so glad to hear delto the Church. The communiton of should have been to us all a strong ed passengers and we reached Christ.

ian Weidman's by 1000. In this vici-nity I staid until Friday morning the 9th of Dec, visiting as many of the tender care over us daily, I am still I was glad to find, the Church in 9th of Dec., visiting as many of the tender care over us daily, I am still brethren and sisters as I could, it being carnestly contending for the faith once very unpleasant to get about on account delivered unto the saints, and the of the middy roads. I was warmly Lord has protected me until now. received by the brothren everywhere Our Church is still increasing a little: who seemed also to be earnestly engaged but we have a gloomy time at present; in the good work. I attended three but I hope the Lord will continue to Lord grant that they may hold out meetings while among them. It was be with us. I have not traveled any in this section that I also met Bro. John Diller formerly from Allen Co., Co. I think it best to stay at home at getch, for if I were to write all the annual Differ formerly from Allen Co, it witenings. I suppose it would make long to fill up half of the Herald.

With him I stand over night, from the present. I will now close with this for young people to seek the ford where, it company with him and Bro. On the 18th of Nov. I took the cars should Risser, I walked six nights only the grace and mercy of a kind and they shall find him. Of he strong, my Friday the 9th of Dec. to Port Whion Station; then leaving Bro. Dilier behind, I in company with Bro. Samuel Rieser 100k the ears for Toronto, 17 miles, from Toronto to Berlin, in Wa. Amen. Greet the brether and sisters, and in Christ, Jesus 100k the ears for Toronto, 17 miles, from Toronto to Berlin, in Wa. Amen. Greet the bretherja and sister moke the properties of th terloo, 63 miles, where we arrived ters for me generally in your church, safely in the evening, walked one mile and let us all with one accord pray unto Pre. Moses Erb's where we reached to God, that this bloody war may about dusk and staid over night. come to an end, so that we may have the liberty to visit one another again. attended twelve meetings. On the lifet makful that none of my family first night I staid there, a snow fell which made good sleighing. I never got so much sleigh-riding in the same Farewell, dear Brother and Sister. 1 length of time before. Here as before, loope to see you yet, if not in this Lord be with them and bless them I enjoyed myself quite well among the world, in the next. Write soon if you with his good Spirit, that they may prefiren and sisters, and when the can. I have sent several letters to you become strong in him and in the power

> JACOB HILDEBRAND." I will close with a friendly salutation

your wellwisher in true love

Elida, O. John M. Brenneman.

For the "Heraid of Truth." A Visit in Illinois.

Dear Bro. Funk ;-After a long de-Sherick's Meetinghouse. We took the me and the brethren and sisters in the banks of the me and the brethren and sisters in the banks of cars aguin at Smrs Crossing with Dannville, 30 miles, in company with Bro. Jacob Zeivitz, from Dunnville, 30 miles, in command with Bro. Jacob Zeivitz, from Dunnville, we of them. In conclusion I must return walked three unlies to Pre. Ciristian in succeed thanks to all the brethern miles to Pre. The property of the succeeding the property of the p waiting. After leaving you on the 18th | well-wisher in true love. Successional three lines we staid over night.

Sext morning Bro. Geyman took us for I must confess that I am not wors.

Gardner at one o'clock in the afterment of the confess of the confess that I am not wors. got dinner, then to Bro. Abraham Buchwalter's; then he went with me to Pre. John Bachman's and stayed with him over night; the 19th we were 25 miles, to Pre. Henry Bear's in Livingston Co., where we had meeting in the evening in a schoolhouse, The next day I came back with Bro Bachman to Bro. Shelly's, where stayed over night. The next day I came with Shelly's to Bro. Bachanan's trials, and allotments of life, to a hap-Schoolhouser, where we had meeting on Saturday and Sunday Secondly, the love and grateful realso. On Sunday the house was well membranee of you has induced ing on Saturday and Sunday also. On Sunday the house was well filled with attentive hearers. I believe un to write, informing you if these people were frequently visited, by God's blessing good might be done there. May God be pleased to give them a true honger and thirst after been able to pursue our journey from righteonsness, and may be open their day to day, and from p eyes, that they may see their lost and without interruption; and in gratitude deplorable condition before it is for-ever too late, and then I hope minis-hold you all in grateful renembrance toes will not be slack in visiting them for the love which you have shown to She is yet strong in her mind, and seems to be earnestly longing to be relieved from her earthly tabernacle and to be with Christ.

On Saturday morning, I in company is with John [Ristingloss et al., and the with and administering to them the Bread us during the time we were with you, and to be with Christ.

On Saturday morning, I in company with John Rittenhouse took the ears and Jacob Hildebrand in Virginia, of the standard of the standard in Virginia, of the standard of the standard in Virginia, of the standard of t

peace and union. The persons who were added to the Church were all single except two. It was truly rejoicing to see them so willingly bowing under the voke of Jesus. faithful to the end of their lives, and may they not forget what they have promised to him. Oh how beautiful

On Monday the 31st I came back with Bro. Bally's to their home, and in the evening we had another meeting at their house for the last time before returning home. I was much encour aged while among the brothren and sisters in Woodford and Tazewell Counties, to see them so warmly enof his might; and may he also his ministers with wisdom and knowledge, and enable them to give to each one his portion of wholesome meat in to all the brethren and sisters, who may see and hear this. So much of mentality, believers be added to the flock more and more. I also feel truly thankful to the brethren and sisters for the kindness and love which they manifested towards me, while among them. May the Lord doubly reward them for it. On Tuesday, Nov. 1st., Bro. Bally

and wife took me to Secor, where I took the ears, and the next day about noon reached home safe, and found my family all well, for which I felt tinly thankful to God. I am your

Elida, O. John M. Brenneman.

For the "Herald of Truth." A Letter from Bucks Co., Pa.

Hilltown, Dec. 9th, 1864. Much beloved Brethren and Sisters in the Lord, -In the first place a salutation of love and peace to you in the hope that our gracious God will be with us and you all, and watch over. protect, and assist us in all our duties.

has induced that I with the companions of my journey under the protection and assistance of our gracious and good God have

temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness; come acquaint not being mix with faith in them that large and glorious field of labor. make your calling and election sure: ye do these things, ye, shall cleared away. never fall: for so an entrance shall be and Savior Jesus Christ. For he is faithful that promised.

in tender affection. Be faithful unto death. We then have, in the gospel, ious arms of Jesus, and then carried grace of God, through our Lord Jesus by the holy angels at the great day of Christ. Amen. the resurrection of the just, and shall cuter into the Holy City, as we see from Rev. 21.

"Now the God of peace, that brought again from the dead our Lord Jesus, A Letter from Lancaster Co., Pa. that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen. ove all things; hold fast that which is good."

Is the Observation race

An Encouraging Letter.

Orrville, Wayne Co., O. Dec. 17th, '64. To J. F. Frank

benefit to our church. The churches, benefit to our church. The churches, which are scattered here and there, trouble and distress which has caused will, as it were by means of such a

ministers it affords us, to a certain extent, the same satisfaction as if we had fore unknown to as; and this gives us

Those preachers who are gifted with talents for writing should diligently use them in writing for the Herald.

They should diligently seek to entertain the readers of the Herald with

good and holy Spirit, that the same expositions of scripture, with admonistrengthen and lead us to do as Apostle Peter admonishes us in thus in a single letter or precept, they his 2nd Epistle, Ch. 1, v. 5, &c. "Giv-ing all diligence, add to your faith, pense, oftentimes instruct many virtue; and to virtue knowledge; and churches at the same time, and speak

By this means the churches will become acquainted with each other, the charity. For if these things be in you, and abound, they make you that ye mong the charches, will gradually disshall neither be barren nor unfruitful appear, and love and harmony will some of the Brother may be better Netherlands, yet, in both their writing the knowledge of our Lord Jesus finally unite the many scattered informed in regard to our history and ings and practice they seem highly For unto us was the gosped branches into a single whole, whose as well as unto them: but root and head is Jesus Christ. Dear preached as well as unto them: but root and head is Jesus Christ. Dear much in the dark in our country-The the word preached did not profit them, Friend Editor! you have before you a For the Apostle continues there is yet so much in this field, to be and says, "But he that lacketh these removed, so many things to be cleared things is blind and cannot see afar off, away, that it will yet cost you many and hath forgotten that he was purged a sigh, before all the injurious prejufrom his old sins. Whefore the rather, dices, abuses, and harsh differences of brethren and sisters, give diligence to opinion, which like thistles and thorns so easily apring m, are subdued and cleared away. There may oftentimes the time of the Reformation. But it perhaps be caused wounds and bruises is said, they themselves derive the oriministered unto you abundantly into which can be healed only by patience the everlasting kingdom of our Lord and Caristian resignation. But only persevere, and diligently use the hoo and the spade to loosen the hard soil: O ye brethren and sisters dearly and the pruning knife and the saw to bought, not with perishable gold and silver, but with the precions blood of dead limbs, in order that very many Christ, again would I embrace you all to cternal life. And may you and your fellow-laborers obtain the reward prothe promise of being received, at the end of our earthly life, into the gracular wish you the blessing, assistance and

Respectfully your friend and brother

Millersville Dec. 30th 1864 DEAR REATHER IN CHRIST IPEES

Permit me to take the privilege writing to you a few lines, as I am a strauger to you in person, but I hope not in the Lord, as I firmly believe that all true Christians are well acquainted with God and drink in the same com-

mon Spirit which begat us all. Dear brother, I am one of thos who left the once beautiful, but now now living in this County as a pilgrun shall next pitch my tent, or when

me to meditate a great deal mon the paper, become better acquainted with, state and condition of the human famipaper, occome occur acquamora was state and common on a common and more united among, themselves.

When we read in the Herald the Christ in former times. When I consecounts of journeys of the traveling sider this I think we have no reason to complain. God's divine justice must and will prevail: if we can only all be ourselves been on a visit to those places. The kindly welcome with which lasting kingdom above, we will alsting kingdom above, we will alsting kingdom above. lasting kingdom above, we will all they are received, awakens in us great have great reason to praise and thank pleasure. We learn of brethren where God for the multitude of his tender we never imagined there were any, and mercies. This must suffice for this know now of churches that were be- time. I yet wish all success to your labor and the glorious cause in which you are engaged. May God bless you and all his believing children in the Lord, with his good Spirit.

Yours most affectionately EMANUEL SUTER. For the "Herald of Truth,"

THE HERALD OF TRUTH.

I have for some time been trying to the contract and to patience, and to patience, and to patience, conragement.

| Contract some or me early messay or our contract as the same phase, and make the contract of the marked said to have been starve temperance, patience; and to patience, conragement.

with rather ill success.

I will endeavor to give what little ! have collected, if you can find a place for it in the "Herald," in hopes that following is Morgan Edward's account of the Mennonites of Pennsylvania in 33, in opposition to the Magistracy an

take their name from Menno Simon, of lives, in different parts of Germany. the Netherlands, one of the leaders of that society or sect of the Baptists, in the sixteenth century, who took their persecution in Switzerland, and some gin of their religious profession and of the Apostles. &c.

Among the articles of their faith, in which they appear to be very rigid, using great plainuess in speech and dress, are in substance the following,

z:— First, Of God, they confess one on-Yes, Or vot, they comess one only God; Father, Son and Holy Glost. Secondly, Of baptism, they confess baptism into faith, but not infant bap-

Thirdly, They confess cucharist. to be kept with common bread and wine. in remembrance of the sufferings and

death of Christ.
Fourthly, Of Marriage, they confess a wedlock of two believing persons. \* \* \* \*

Fifthly, Of taking oaths, They confess that no Christian may take an oath: or, in his evidence go beyond yea and nay, though he have the truth ou his side; but mustrather choose to die.

die.
Sixthly, Of bearing arms, no Christ

from the beginning (though under almost continual oppression and persedesolate valley of Virginia, and am ention) insisted on the above confes sions, with many other articles; even and a stranger not knowing where I from the time of the Apostles: from Dear Friend and Brother in the First 1 send you herewith \$1.00 and distress, to be separated from the lirst. I send you herewith \$1.00 and distress, to be separated from the lirst. I send you herewith \$1.00 and distress, to be separated from the lirst. I send you herewith \$1.00 and first the lirst. I send you herewith \$1.00 and for Christ, and endured, never could compel them to the first. I send you herewith \$1.00 near and dear friends, brethren and for the second Volume of the "Herald sisters, so that we do not know wheth afterwards till the year 1210, &c. of Truth. In looking over the list of er we shall ever be able to see each subscribers, I perceive that the Herother only of them suffered that the Herother only of the control of the co death, chiefly in Europe, for not adald is receiving the patronage of a large number of readers. It affords paper it afforded me so much comfort tism into faith, in their own mode, large number of readers. It affords planted in some comfort in the product of the planted in the content in the great satisfaction to see on Mennounic brethren take more and more brethren and satisfaction to see where all my nounic brethren take more and more brethren and sisters are, who have left of the conclusters in a paper like the Herald. It came to the conclusion of the paper is properly conducted some brethren and sisters are, who have left of other articles of their faith, for other articles of their faith, for other articles the paper is and for adhering in demany; in consequence of which in the valley, that I came to the conclusions, though they were reduced to a small number fill the time of the paper is properly conducted some parts of the properly conducted some paper like the paper like the properly conducted some paper like the paper like the properly conducted some paper like the paper like the paper like the paper like the paper like paper li Anabaptist; and used their endeavors ty; and are supposed to consist of Analogoust; and used their concerns; it; and are supposed to common first, by persuation to draw them over; several thousand persons within the theu, by terrible persecutions, throughProvince. Their articles of faith, reont all the Emperor's dominious, by specting oaths and war, are founded banishment, prisons, torture, and death,

> That this persecution began in 1524 That this persecution began in 1524 and continued about one hundred years, of which they give many cruel product of the state of the st by the court Palatine, executed by fire the Stat. 22, Geo. II., C. 30, encour

and sword. After this they suffere Facts relating to the early His-in Switzerland, particularly at Inric and Bern, where several of the teachers were beheaded; of whom or Haslebacker is mentioned thus to have ollect some of the early history of our suffered at the latter place; and man nouites of Pennsylvania appear to be species or sect of those who went und the general name of Baptists or Ans baptists formerly in Germany and the Government; in consequence of which "The Menuonites of Pennsylvania many thousands of persons lost their

They moreover say, that in the Sen leys on account of their religion, other practice from that of the Christian shipped and banished from their coun-Church, in Thessalonica, in the time try, being branded with the mark of bear, (the arms of the cauton); that in the year 1710 a burgo, full of these prisoners, was carried down the Rhine,to be transported beyond the sea; but when they came to Holland, the Government of that Republic declared they would have no such prisoners in their try, and they set them all at liberty.

Many of these people, who were dispersed in divers parts of the German provinces; especially in the Palatinate and places adjacent, having met to gether entered into conditions, and by paying a great tribute, they obtained an exemption from taking oaths, from bearing arms, and from having their children baptized; and gained the liberty of upholding public worship, in their own way; but notwithstanding this, they were grossly imposed upon and abused, for the exercise of their consciences; being in time of war, obwicked crews of soldiers, and to endure many other grievances and disinn must, in any wise, withstaud with arms, or take the sword, &c.

They say their Church has always in time, a way was opened for their removal to Pennsylvania.

William Penn, both in person and by writing published in Germany, first gave them information, that there was liberty of conscience in Pennsylvania; which the violence of persecution and death, which at different times they without molestation. Some of them about the year 1698, others in 1706 1709 and 1711, partly for conscience sake, and partly for their temporal insay, they found their expectations for answered, enjoying liberty of conscience, according to their desire, with the benefits of a plenteons country.

and a map they we reduced to remay lyana. The Mennounters are settled chiefly a mall number till the time of the re-tormation, when from the ear 1520 to 1530 they began to thorn-in again, to the no small morification of the Roman cherry, who average them to the comment, sound unorals, and very necessary to the comment of the comment, so the comment of the comment. lergy; who gave them the name of till members of the general commun on the same principles, as those of the nontinents prisons control and usually on the same principles, as mose of an various modes; all which they encountered, and suffered with inflexible plain and absolute prohibition thereof, fortitude, rather than depart from their as understood by them, in the New Testament."

The foregoing is taken from the ear

The foregoing is to show unit, there is when the Apostle, Writing Dy way of salways has been in this country an existing and monition, refers to the oppression of emption, from military duty, and taking oaths, by those having conscienated and killed the just; and he doth not ions scruples against doing so, by resist you?" Whereupon he, at once, paying a rate assessed.

I hope some of the brethren may take an interest in throwing some light upon the foregoing subjects, especially those in Lancaster county where their early settlement commenc-

JOHN L. DELP. Whitehallville, Bucks Co., Pa., Dec 10th 1884

> For the "Herald of Truth." Submission to God. By DANIEL BRENNEMAN.

1. To Christ the Lord, while here below, A rich young ruler ran; As if concerned His will to know Inquiring thus began:

2. "Good Master, pray, what shall I do, Eternal life t'obtain;" As if His will he fain would know That he might do the same.

"Why callest thou me good?" said He, "Since none is good but one: God only, whom no man can see, Is good, and He alone.

4 "Thou knowest the commandments well." "Which?" said the youth at once. "Thou shalt not kill, Thou shalt not steal," Was the divine response.

5. "All these, good Master, have I kept, E'en from my early youth: Pray, tell me, then, 'what lack I vet': I've told thee all the truth."

"Yet lackest thou," said Christ, "one thing: Go, sell whate'er thou last: Unto the poor thy bounty bring:

I'll give thee bounty vast. 7. "Reserved in Heaven, a treasure rare To thee I'll freely give: With me my glory thou shalt shar With me shalt ever live."

8. Though him the Savior dearly loved, And told him what to do, His earthly mind would not be moved. Obedience to show.

9. With pitying eye the Lord doth gaze, And fain the youth would bless, When, lo! at once, he turns his face From Christ in heaviness

10, "How hardly, children," said the Lord "Is it to get to Heaven, For those whose hearts, with one accord, To vanity are given."

Nonresistance.

""Ve have sondemned and kille the just; and he doth not resist you. James 5: 6.

pensing with their services in military uage could possibly express to our affairs, on payment of a rate asses- minds more definitely the idea of nouresistance than that of our text, in The foregoing is to show that, there which the Apostle, writing by way of turns, as it were, to his oppressed brothron, with these words of encourngement: "Be patient therefore, brethren, uuto the coming of the Lord." Had the Apostle been a believer in self-defence, he should not have advised them thus to bear patiently the ined them thus to bear patiently the unjustice imposed upon them by their cruel oppressors; but rather that they should resort to violent means, to obtain that which justly and rightfully belonged to then. But the Apostles had not so learned Christ. Hence, Paul, referring to the same matter, asus, "Recompense to no man evil for evil... Why do ye not rather take wrong? why do ye not rather take wrong? why do ye not rather take yourselves to be defrauded?" The Peter admonished his breth-aside all malice, "not ren-l for all large "not ren-Apostle Peter admonished his brethdering evil for evil, or railing for railsing: to the outrariwise blessing." "For his is then-known by the number of the number

> ter had taught them: "Resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." Again he says, If any man will sue thee at the law, and take away thy coat, let him have thy cloak also.
> And whosoever shall compel thee to go
> a mile, go with him twain." Our Savior, also, "when he was reviled, reviled not again; when he suffered, he threa-teued not," but "was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth;" thus leaving us an exam-ple that we should follow his steps. Our present subject is one which, if

considered, and traced ont in all its bearings, would consume much of the precious space of the "Herald of Truth," which might, perhaps, be more profitably otherwise oc-eupied, simply for the reason that, to every one who reads the Bible with an unprejudiced mind, and a sincere desire to know the sacred truths therein contained, the doctrine of non-resistance must be self-evident, and needs but little argument or comment, to show that its principles must be served by every Christian who loves to honor his Master by imitating bis faultless example; in giving which He went about doing good and never seek-

ng to avenge himself. For the present, I would leave the subject to the several considerations of the readers of the "Herald," proposing, in the mean time, a question suggested To whom has the Apostle reference in speaking of the "just?"
Our Savior, or his suffering members?
For the satisfaction of the writer and the many readers of the "Herald" await an answer.

D. Brenneman.

Salutation.

Dear Render of the Herald of Truth : With the opening year and the issue of the first number of the second volof the first number of the second vor-ume of our paper we greet you, in sin-cere love, with the old and of repeate, ed, apostolic salutation: "Grace her-ey and peace from God our Father, and Jesus Christ our Lord."

The old year has past away, the new

We believe firmly, notwithstanding the many endeavors to prove to us the luxuses and rightnesses of their their states and seasons bear us justness and rightcousness of Christ- rapidly on to our journey send-to the

section the Moravinne to limb, netting in self-defence, that the section the plautations in America doctrine of a non-resistant Christianity by allowing them to take a solean art is everywhere maintained beyond, it is not only proper, but it is necessary that we should occasion—the same form and style as fermation in lien of an oath, and dis-the New Testament. What langally stop and review the past, not for getting also to east a thought to the future in relation to our own conduct and action, that we may consider our

and acton, unit we may expended ways and be wise.

How have we lived during the past year? What have we enjoyed? What have we outered? What have we done? These are questions of importance to us all. Have we been faithful in the discharge of all our duties. ful in the discharge of all our duties, provided things honest in the sight of all men, exercised love, patience and forbearance, been earnest in doing whether its tendencies have been for good, constant in prayer and the stu-good or for evil, and to their judggood, constant in prayer and the study of the scriptures, in all meekness and humility striving to lead a life acceptable to God?

eeptable to God?

Has not God bestowed upon us his richest blessings, life, health, happiness, temporal prosperity, opportunited to good, and all things that our hearts could wish or desire? We also

ing: but contrariwise blessing." "For amictions have we nee with: Bark this is thank-worthy, if a man for conscience towards God endure grief, snf-sdark clouds have brought sorrow to our minds. We have mourned fering wrongfully."

Thus, the Apostles all contend for, and
Thus, the Apostles all contend for, and
have felt sad, and bitterness has been maintain the same principle of non-re-sistance; and why? Because the Mas-in our souls for our short comings and the sine we have committed-some of us have stood where contending armies met in the fieres strife of blood and death, and all their earthly property ueam, and an their earthy property is destroyed; some have lingered on beds of sickness and thus have many suffered in a thousand forms which we eannot now name; but our consolation is that earth is a place of suffering and our time here is short. Heaven is a place of unalloyed joy and there our time will be forever and ever.

We believe in the church and among

the people much good has been done, nue peopie minci good has beeu done, cinaton mone for its support and many precious soils have been gathering the properties of the source of in, many zealous laborers both at aboundantly sustained. The terms home and abroad have labored earnst the coming year will be as follows: estly to do good and we trust with a For one copy in silier language, in reasonable measure of success. So far as my own efforts, united with those of many faithful brethren are concerned, it may not be proper to say much yet only this: The "Herald of Truth" has been called into existence and entered upon its mission. It has gained the hearty support of many friends and the hearty support of many friends and bretaren and if my judgment does not dollar. The Eng. and Ger. at \$1.50 is deceive me it has already accomplished much good and in its continuation and a liberal support I think we may all rejoice together in it as the harbinger of much good to the church and all it

membership.
But the past is no more; ever thought and word and deed is record-ed in the great life book above and will there stand for or against us in the day of judgment. Our work now is in the future, a New Year has commenced—let us endeavor to be more.

The postrace will be reported with the postage. faithful than we have been - to live nearer to God-to do more good-to pray more earnestly and in all things try so to live that when this year is past we may rejoice that we have endeavored to be faithful and that our record may stand approved in the sight of Him to whom all things are known.

Prospectus

"HERALD OF TRUTH" for the year 1865, vol. II.

With the present issue begins the second year of the existence of the "Her-ald of Truth." Under God's blessing,

tion of the "Herald" one year ago, we had nothing to recommend the paper to our patrons and the public in general except the first No. as a sample the promises we therein set forth.
Our publication has now been before the brotherhood and its readers in general one year; they have had an op-portunity to judge of its merits or its demerits and its usefulness—whether it has been beneficial to the church and the general reader or injurious ment we now appeal, whether the "Herald of Truth" as a paper devoted to religious truth and the sp terests of our church shall be special in-

terests of our church shall be sustained, and receive the hearty and earnest
support of all who feel an interest in
the dissemination of the truths of the
gospel of Jesus Christ.
We shall spare no effort to make the
Herald both useful and interesting to
all its readers—a true exponent of the
f gospel and n non-resistant Christianity,
such as we believe the gospel teaches
—a strict defender of the doctrues of
Menno Sinon and his following and while these special objects claim special attention we will not forget the general reader but endeavor to give to each his portion in due season.

will not multiply words -But we will not multiply words — those who have read the "Herald" will he able to judge for themselves - to those who have not, we recommend it for examination—we think it will speak for itself, and as we offer the forthcoming volume to all who love a pure and Christian literature we hope to meet a generous and hearty response in its generous and hearty response in the support; thankful for the patronage which the paper has already enjoyed we hope that all of our readers will make a special effort with the opening year to extend its circulation as much as possible. We depend upon its cirenlation alone for its support and we hope that from this source it may be abundantly sustained. The terms for

For one copy in either language, in advance, for one year ...... For the English and German to the same For Ten copies to ONE ADDRESS ...

and so on in the same proportion. Single subscriptions, whether for the intended for those only, who take the and their own families. Under all other cicumstances the full price should be sent, except in Clubs of ten or more, in which case a deduction will be made at the rate of one dollar for every ten subscribers, so that the getter up of the club will be able to get his own paper free for his trouble. this arrangement there will be a large

THE POSTAGE will be the same to all parts of the United States. In all cases it will be payable in advance, quar-erly or yearly at the office where it is ceived, In packages, to one address, not weighing over four ounces one cent, or three cents a quarter; over four ounces and not over eight ounces, double this rate and so on.

As the "Herald" does not weigh over an ounce, the postage on 8 copies, not weighing over 8 oances, will be 6 cents a quarter or 24 cents a year; twelve copies not weighing over 12 ounces 9 cents a quarter or 36 cents a year and so on. Address all letters

JOHN F. FUNK. No. 42 South Morgan St. Chicago, Ill. "Without me ye can do nothing." John 15: 5.

"I am poor and needy." Ps. 11: 17.



2. I need Thee, procious Jesus, For I am vory poor, A stranger and a pilgrim I have no oarthly store:

I need the love of Jesus To cheer me on my way, To guide my doubting footsteps, To be my strength and stay.

3. I need Thee, precious Jesus, I need Thee, day by day, To fill me with thy fulness,

To lead me on my way, I need thy Holy Spirit,

To teach me what I am, To show me more of Jesus-To point me to the Lamb.

4. I need Thee, precious Jesus, And hope to see Thee soon, Encircled with the rainbow, And seated on Thy throne; Then, with thy blood-bought children, My joy shall ever bo first framers of the constitution of our land; and by the grace of God, if we are faithful and true, may we not hope, that as civilization advances, this principle shall become more and more popular—be more and more respected and recognized through all future

To sing my Saviour's praises, And gaze, my Lord, on Thee

wounded soldiers." Thus far the Se cretary of War has always directed

the money to be paid, so that none, thus far, have been compelled to go place there, and thus permit another to stay at home; and this would be the greatest possible love that we could show to our neighbor, that we would even in to the hospitals. Now a non-resistant may comply with either of the above conditions be willing to give our life, if need be, to save his. But few would be willing to do this, and Paul says: "Shall we

without violating his conscience; for should he be ordered into the hospital, his duty would be to take care of the sick and wounded, and this is a work which all may do, freely and heartily yea, it is our duty to relieve suffering wherever found, and the Bible requires

ers and law-makers of our country rec-

lers and law-makers of our country rec-ognize the fact that there are commun-ities of peoplo, forming a part of the in-

habitants of the country, who always have and still domaintain the principle

have and still domaintain the principle of non-resistance. And the privilege of maintaining this principle has always been guarantied to them, even by the first framers of the constitution of our

rith a good conscience.

It may be urged that we are in this way assuming a dangerous position. There is no danger in submitting to us to be subject to all the requirements of the government as long as law, but there is danger in breaking the law. If, we trusting in God, our not required to do anything by which we violate our conscience, and the Law only hope and our strong tower, and in patience possessing our souls, when draft takes place, are willing to pay our commutation fee, then we are submitting to the law exactly, doing just as the law provides and directs; it we take any other course we are not bmitting to this law, and are very hable to take steps which might pre-clude us from the benefits of it afterwards. Oh, let us be very careful to keep ourselves consistently non-resist-

Again it is said; Some arc not able pay, and others are not willing to pay so much. Among most of the the brethren have contributed towards helping each other pay their commutation fees, and this is the pro-

ade of it, for we are stewards of God,

ing our money in this manner, we can

certainly do more good by going di-rectly into the field. We can fill a

I have now given my views plainly, may be mistaken and have formed correct conclusions. All that I ask is that we may all read carefully and pray earnestly for wisdom and strength to understand rightly, to act wisely and keep a conscience void of offences. "Prove all things, hold fast that which s right and good

A Suggestion.

It is known to most of our readers that another draft, to take place some time in February, has been ordered, to supply the army with fresh troops; and for the best we can hope, we must expect that more or less of the breth-

same manner as we pay our taxes, ren, in the different congregations which is our Christian duty as every throughout the country will be draft-one will admit, both according to the ed. precepts and the example of Christ, as It may fall upon some who have not well as that of the apostles; besides the means of paying the commutation his money is not used for war purpose, but goes to relieve the sick and sable number from a weak and poor suffering ones in the hospitals. In oncregation. Under such circumpaying a certain amount to a society stances we should help to bear one and of the control of the con paying or to a township organization, we give other's burdens. Every one cau do that amount for a certain purpose, and something towards it, and we should that amount ror a coretan purpose, and is cometting towards it, and we should that purpose is to pay men to go as all in the deepest sympathy and love soldiers in the army to enage in war, a remember all the brethren, and all our thing which we ourselves ennot do for conscience sade, and which gover the conscience sade, and which gover the conscience sade of the s enment does not even ask of us, because as a conscientious people they be ready and willing to contribute to games as a conscientious people those who are in need; and I hope have kindly remembered us and pro-those who are in need; and I hope have kindly remembered us and pro-those way, which we and trust every brother feels disposed

may take, and to which the most sen-titive conscience cannot find a single objection. In the latter case, also, the money is given voluntarily to this special purpose, and for this reason be made immediately, in all the con-we are responsible for the use we have gregations in the different states to made of it, for we are stewards of God, raise an amount of money, as a gener-bolding in trust that which He has a fund, so that when a brother from case it is demanded of us by those in mutation fee should be paid out of this

case it is demanded of its by insoe in mutation fee should be pain out of the safety authority over us, who have power to demand it, and as already stated we pay it for conscience' sake, as a debt every one, not only from the fact that we owe to the government and are no he is thus saided, but also from this pay it for conscience: sake, as a deet every one, not only from the fact that we we dow to the government and are no longer responsible for the use they make of it.

But it may be urged that we should

But it may be urged that we should of this as an act of mercy and kindses to those around us. Now, allow
human redemption and our soul's salvames or those around us. Now, allow
human redemption and our soul's salvamind plainly. I pray that God may
entirely the supposed necessity of the
direct my thoughts so that I may be
bettern joining organizations for the drect my thoughts so that I may be brethren joining organizations for the able to explain his truth fully and give no offence. I wish to say this: If we course which at best must be considered and a acertain amount of good by payed by all, a very daugerous one for a

non-resistant to follow.

I would further, merely mention that case it should be considered best to dopt such a course, and thus bely each other, the money so collected might be placed into the hands of one of our bishops or some other respons-

made as might be necessary, to pay out the money to those who need it, in Should this suggestion meet the approval of the brethren, I hope they

bid." And government does not require any thing that we cannot do will take such steps, that at their next meeting of the congregation they will bring this matter before the people for their consideration, for if anything will be done it should be done soon, as the

### time will soon be at hand. Letter from Indiana.

Locke, Jan. 3d '65. Bro. Funk—Grace and peace and mer cy from God the Father, and our Lord Jesus Christ be with you and us, while traveling through this vale of sorrow. Yet we must confess that we are not worthy of all the good which the Lord daily bestow on us, in as much as He has again borne us, as on eagles' wings, through the past vear and permitted us again to enter upon a new year in preference to many others, who during the last year have been removed from time into eternity. Oh that we, also, could put off more and more our old life with its affections and lusts, and lead henceforth a new life of righteousness and holiness, that we may indeed become "Herald." Grace and peace and mer-worthy of eternal life, in which there will be with you and yours through Jebe fulness of joy and happiness for ever and over. This is my wish and whole Manheim, Pa.

heart's desire.

Let us, therefore, all labor and not grow weary—for the harvest is great—that A and accident happened, on Tuesmany may yet be brought from darkness day the 6th of December—at Daniel

## Childrens Column.

THE HERALD OF TRUTH.

Selected for the "Herald of Truth." Instructions of Solomon.

Come, ye children, hearken unto me I will teach you the fear of the Lord. The fear of the Lord is the beginning of wisdom; but fools despise wisdom and instruction. My children, hear the instruction of your father, and forsake not the law of your mother. For they shall be an ornament of grace unto your heads, and chains about your necks. Enter not into the pa of the wicked, and go not in the w of evil men. Avoid it, pass not by turn from it and pass away.

For they sleep not, except they have lone mischief; and their sleep is taken away, unless they cause some to edness, and drink the wine of violence edness, and drink the wine of violence.
But the path of the just is as the
shining light, that shineth more and
more unto the perfect day.
The way of the wicked is as dark-

they know not at what they

stumble My children, attend to my words

incline your ears unto my sayings.

Let them not depart from your eyes keep them in the midst of your hearts For they are life unto those that find them, and health to all their flesh. Keep your hearts with all diligence

or out of it are the issues of life. Put away from thee a froward mouth and perverse lips put far from you.

Let your eyes look right on, and le Ponder the path of your feet, and let all your ways be established. Turn not to the right hand nor to

the left: remove your feet from evil. Apply your hearts unto instruction and your ears to the words of know

Buy the truth, and sell it not; als wisdom, and justruction, and understanding

A good name is rather to be chosen than great riches, and loving favor

### A good Name. Children choose it.

Don't refuse it:

'Tis a precious diadem :

Highly prize it, Ne'er despise it, You will need it when you're men. Love and cherish, Keep and nourish; 'Tis more precious far than gold: Watch and guard it, Don't diseard it: You will need it when you're old.

Then endeaver. Keep this blessed treasure nigh; Never leave it Always own it You will need it when you die.

If you think proper you may give ac above selections a place in the

C. F. H.

A warning to Parents. many may yet be brought from anxiess and under the light; from the power of Statu to God; for, in due season, we shall also reap without ceasing.

Likewise, as the "Herald of Truth" has motion one of his little boys between MARRIED.

On the 22d of Dec., Noah M. Blosser to Hannah Lehman, both of Mahon-

ing County, Ohio.
On the 8th of Dco. by Jacob L. Kanegy, Daniel Yoder to Martha By-ler, both of Logan Co., O.

CORRECTION: In the last No. in the notice of deaths, the name Barbara Bally, should be Barbara Bolik.

On Dec. 21st, 1864, in Elklick township, Somerset Co., Pa., Catharine, daughter of Bro. and Sister Jeremiah dangner of Bro. and Sister sereman and Eliza Hershberger, aged 6 years 1 mo. and 8 days. She was buried at 2 o'clock on the 23d inst, in Bro. John Folk's burying-ground. A number of people were present and a funeral ser-mon was preached by the writer from Rev. 14: 13.

Hark! a voice divides the sky! Happy are the faithful dead In the Lord who sweetly die! They from all their toils are freed

Ready for their glorious crown, Ready for their giorious crown, Sorrows past and sins forgiven,— Here they lay their burden down Hallowed and made meet for Heaven.

Lol the prisoner is released-Lightened of his heavy load! Where the weary are at rest, He is gathered unto God.

HENRY H, BLAUCH.

On the night of the 21st of Dec. '64, at Osseo, Michigan, Bro. Daniel Moy-er, of Elkhart Co., Indiana., aged 52 ears, 10 mo. and 28 days.

years, 10 mo. and 28 days.

Bro. Moyer in company with Pre.
Brubaker from Pa., and Pre. Snyder
from Elkhart, Ind., left home on
Wednesday night with the intention of
visiting the different churches in Canada, when sad to relate, in consequence of the switch not having been properly attended to, the whole train

ran off the track at Osseo station, kuling him and two others, as is, supposed, instantly. His remains were brought back on Friday morning. His burial took place at the new meeting house at the Baugo on Christmas day, the 25th, and was very largely attended. The meeting house at the description of the control of the con was already filled to overflowing when the procession, about a mile in length (consisting, it is said, of upwards of (consisting, it is sa 170 teams) arrived.

170 teams) arrived.

The funeral services were conducted by the brethren Jacob Wisler and Daniel Brundage, in the German language, and by Daniel Brenneman in English: text, Matt. 24: 44—46. He leaves a wife and four sons to mourn his death. He was a minister of the goopel and as such his loss will be deeply after the people of the property of the p his household, to give them meat in due senson, he was also ready in the unexpected hour of his Master's coming, we feel assured that he has enter-ed the blissful abodes above, where he dwells in peace—where he rests from his labors—where sorrow and trial and suffering can never come.

Let us therefore be comforted with the hope that his departure from us has been "only going home," yet let us. vet let us for our own soul's sake, also take warning, and give ear to the voice of death, as it speaks in our midst, that when the call comes for us, we may be also ready to enter in with Jesus to the narriage supper of the Lamb. (Ed.)

Likewise, as the "Herald of Truth" has motion one of his little boys between brought to is during the past year much that has been profitable, may it in this year also come bringing nothing but what will promote our salvation, making it, indeed, what its name indicates; viz., a deed, what its name indicates; viz., a deed, what its name indicates; viz., and deed of truth, or he that proclaims and declares the truth.

Doin M. Christopher.

On the 15th. of November 1864 in the Concenangh Township, Cambria Co, years of the solution of the solution of the concenangh Township, Cambria Co, and deed, what its name indicates; viz., a def, so that it lung only by the okin. The poor little sufferer is now doing as as well as earn be expected.

The poor little sufferer is now doing as a well as well as the concentration of the c

# The Merald of Truth.

by Express

charges. Address all orders to

John Bear's Sone Lancaster, Penu.

### Wanted.

A copy of the "Martyr's Mirror" in the English language. Any one having it to sell, may find a purchaser by addressing the Editor of this paper.

### Receipts

We think it unnecessary to send written receipts for moneys received them words of cheer and consolation. and each subscriber can there see exactly, all the particulars connected therewith

## Don't forget,

When you send for the "Herald of Truth" to give, as plainly, and as correctly as possible the name of the per

particulars, even if you are an old subsoriber. By observing this you will be the first thought. If we will be make our labor much easier and we will be less likely to wake mistakes.

| Description of the property of the

\$0.75 character. We feel that the Lord has are too backward in this respect and ry of War to duty in the hospitals or 6.75 much greater extent than we could in "Go therefore and teach all nations, sum of three shundred dollars, to be 50.00 any manner expect. Under His grid. 50.00 any manner expect. Under His guid-When sent by express the person receiving the books must pay the express bor on. We hope every brother and sister will still continue to labor and to ed you. pray that God may continue unto us his rich blessing that much good may be done and that His name may be greatly magnified before all the people,

## A Timely Hint.

There are throughout our laud many

given in the subscription list, publish there are better advantages of soil ed in each paper as they are received, and climate than where they now are.

This is considered a sufficient receipt, There are also a number of ministers who have at present no settled home, but are looking for places to settle, of those who have been so unfortunate

during the recent calamities in the Shenaudoah Valley in Virginia. To all such I may be allowed to give

The English Mennonite Hymn Book, Published by John Bran's Sons
Lancatree Co., P.A., is now ready and may be obtained of now ready and may be obtained of the country we are the following terms:

Sons Lancatree Co., P.A., is now ready and may be obtained of the country we are the following terms:

Sons Lancatree Co., P.A., is now ready and may be obtained of the country we are the following terms:

Sons Lancatree Co., P.A., is now ready and may be obtained of the country we are the following terms:

Sons Lancatree Co., P.A., is now ready and may be obtained of the country we are the following terms:

Sons Lancatree Co., P.A., is now ready and the vater of life, and we should not be backward to preach the world to the care of the world, to a large the parts of the country, without provides that we will be a signed by the Secretary of War to duty in the secretary of War to duty in the special or the secretary of the construction of these non-resistance.

In consideration of these non-resistance, the provides a way through the beauty and the water of life, and we should not be backward to preach the world, to a large the parts of the country, without provides that are two backward in this respect and provides that the Lord has a consideration of these non-resistance.

In consideration of these non-resistance, and where the people are, and where the people are and the vater of life, and we should be the associated. Son the parts of the country without provides that are the provides and the water of life, and we should be assigned to a vary through the world, to a consideration of these non-resistance. baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have command-

### A serious consideration.

many serious and important questions have presented themselves to the minds

There are throughout our land many small and weak congregations, that are languishing for the want of efficient laborers in their midst to build them up. We should all remember such in our prayers, and ministers visiting churches should never pass these by but should visit them also and give them words of cheer and consolation.

But another thought dwells with neighbor that would be willing to send a man that would be will for subscriptions for the "Herald of Clark and the Community of the Commun

Since the present war commenced, have presented themselves to the minus of many persons, and to none more so than to those who maintain and ad-here to the doctrine of non-resistance.

Truth." Each subscriber's name, together with his post office address, the No. to which his paper is paid for, and the amount of money paid, are all given in the subscription list, publish the representation of the subscription list, publish the representation of the subscription list, publish the representation of the subscription list, publish there are better advantages of soil the subscription list, publish the whose they was re-

To all such I may be allowed to give a timely hint. In selecting a home they should inquire where they can do the most good; where they can do store the self and the most good; where they can do most to build the walls of Zion. Where large congregations exist they can do most to build the walls of Zion. Where large congregations exist they can do most to build the walls of Zion. Where large congregations exist they can do most be most good in the strict of the self and can do most to build the walls of Zion.

There is on to whom it is to be sent, his Post office, the county and the taste, also whether you wish the Eng or Ger. The paper. Wo often get lotters which are so imperfect in regard to these things that it is almost impossible for thing that it is almost impossible for or which paper to send them. In Now I would suggest that all who or which paper to send them. Mow I would suggest that all who or which paper to send them. In where their help is most needed, where they can spread, extend and one of the paper to send them. In where their help is most needed, where they can spread, extend and one of the paper to send them. In where their help is most needed, where they can spread, extend and one of the paper to send them.

of God In the second place if we are required to pay the commutation fee, we can do that also, inasmuch as the law provides that it shall be applied to benefit of the sick and wounded soldiers; thus in this case also our money is not used to carry on the war, but to relieve suffering, but even if it were, we would still be justified in paying it we would still be justified in paying a without questioning what use was made of it afterwards; for we pay our do it we assume the terrible responsi-bility of violating our conscience and breaking the commands of the Savior, them rests with the officers of govern-ment and not with us, as Jesus also besides acting inconsistently before the cycs of the world.

During the recent drafts, however, another question presented itself to the minds of nearly all non-resistants. It may be stated as follows: "May anon-resistant onnect himself with a township in divide connect himself with a township in divide connect himself with a township in the connect himself with a connect hi

large number of friends and relations followed him to the grave. Funeral discourses were delivered by the brethere C. Culp and D. Brundage, from Rev. 14; 13. The deceased had been married twice—be had 8 children with his first wife, of whom four,—three sones and one daughter,—are (as far as and every one that dwelteth therei

moved to Allen Co., where he has now been living some 12 or 13 years. He was ailing for more than a year with a kind of stomach disease, and not lough pefore his send he was yet with thood, and establishes a city by the store of the send of the was yet. not long before his end he was yet taken with dropsy which soon brought

trath in a meek Spirit.

D. To be humble, and mindful of

To remember that all my pro-

perty, time and strength belong to God, and I should freely give them for the furtherance of His cause.

11. To live this year more to the glory of God than ever I did before. 12. To live this year as I would live if I knew it were my last on earth.

REMARK.—The above resolutions though they appear some time after the commencement of the New Year. the commencement of the New Year, are very appropriate under all circumstances and at all times. We wish to express our gratitude to the writer for his kind intentens. (Ed.)

### A Fatal Accident.

A fatal accident occured about the last of October 1864, near Berlin, Holmes Co., Ohio. A deaf mut by the name of Aaron Miller went out hunting in the afternoon, and not returning in the evening, search was Christ Metrier, Hooker, III,

widow indeed, unto a blessed end in made for him the next morning whe

widow indeed, unto a blessed end in Christ.

On the 18th of December, in the same place, a daughter of John Thomas aged about 7 years.

SAMUEL BLAUCH.

On Jan. 1st, 1865, in Allen Co., Ö., of dropay, Bro. Jacob Brenneman, aged 68 years, 2 mo. and 25 days. He was buried on the 4th. A very large number of friends and relations followed him to the grave. Funeral Relation of the times and the confollowed him to the grave. Funeral

sons and one daughter,—are (as far as is known) yet living. It likewise had a children with his second wife, five second with the beasts of the field and with the fowls of heaven

se shildren with his second wife, five sons and three daughters, who are yet, task far as if known) all living. Two of the last named sons are in the army. The deceased brother formerly eame from Rockingham Co., Virginia, to targing the considerable time, five miles east of New Lancaster. From there he removed to Allen Co., where he has now fall pity, and his anger did tear permoved to Allen Co., where he has now

iniquity. Hab. 2: 12.

net long before his end le was yet taken with dropsy which soon brought that he was yet taken with dropsy which soon brought this life to a close.

He appeared to be truly willing and prepared to on make the important change ont of time into eternity. He was a meek, sympathizing, liberal and help-tul brother, wherever it was necessary, and generally beloved. We have renowed the heart of the h

### CITECODIDITION LICE

SUBSCRIPTION	-1121			Henry Bally,
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n-	Samuel Y. Slamtz, Blair, "	84	54	1 00	Jacob M. Clemence, do do	**	**	1
r- n-		Eng	44	1 00	Samuel Brubaker, Berlin, do	E & G		1
h	Peter E. Hershey, Intercourse, Pn.	Ger E & G	"	1 50	Joseph B. Bechtel, do do	Ger	84	1
h H. n.	Solomon Gelman, " Peter E. Hershey, Intercourse, Pn. Abm. G. Kimlig, Voganville, " David M. Hostetter, Enterprise, "	Eng	10	1 00	Ann. Wambod, Heyster, de Joseph B. Becht, de de Joseph B. Becht, de de Gerselins Pennapecker, do de Gerselins Pennapecker, de Joseph B. Becht, M. Berner, de Joseph B. Berner, de Joseph G. Berner, de Joseph G. Berner, de Joseph G. Berner, Devideville, de Joseph G. Berner, Dev	Eng	16	1
n.	Abraham Hostetter, Strusburg, "	14	44	1 00	Sam. Cressman, New Dundee, do		44	1
1;	Abraham Hostetter, Strusburg, " Dav. Hostetter, New Providence," Samuel Kindig, Martinville, "	FAG	14	1 50	Menno Cressman, Hamburg, do	14		1
i; ih el	Pre. Geo. Brenneman, Delplos, O.	66	4=	1 00	Ahm. Thinan, Washington, do	1 E & 5 G	66	1
	Peter Good,	Eng 2 Ger	66	1 00	Samuel Blongh, Johnstown, Pa.	2 Ger	41	2
cr r;	Peter Good, Agnes Hartman, Washington, Hl. Sanuel Hoover, Locke, 1nd. Heury Christophel, " Jacob Christophel, "	EAG	64	2 00 1 50	Levi Kauffman, Davidsville, do Daniel Herr Willow Street, do	E & G Eng	**	1
n.	Heury Christophel, " Jacob Christophel, "	Ger	14	1 50	Joseph Gindlesberger, Davidsville, Pa.	Mug	11	1
RЦ	Jacob Christophel, " John M.Christophel," John N. Christophel, South West, 1ud Isaiah Good, "	E&G	64	1 50	Jouas Weaver, Scalp Level, do	E & G	44	1
n- 1;	Isaiah Good, " John B. Nenenschwander, PolkCity, I-	- Ger Eng	14	1 00	Christ. Weaver, do do Emannel C. Weaver, Johnstown, do	tier "	44	i
do	John B. Nenenschwander, PolkCity, I- Peter Neuenschwander, "	wa Ger	66	1 00	Dillmao Schueider, Bloomingdale, C. V Catharine Warner, do do	F & G	44	1
N.	John Bentler. *	44	61	1 00	Christ. Sbarp, Pulaski, 10.	**	84	1
e- K.	Pre. Joseph Schroeder, " Pre. John Singer, "	** _	16	1 00	Christ, Zaehr, Hioomfield, 1o. Christ, Schlaggel, do do	Ger	66	1
u;	Jacob Gebman,	E & G	48	1 00 1 50	Christ, Kroff, Pulaski, do	64	**	ì
n- r; il-	Henry E. Rexrode, Goshen, Ind. Maria S. Niedey, East Hempfield, Pa.	E & G	61	1 00 1 50	John Hertzler. do do	E & G	**	1
	Prv. John Singer, Jacob Gebman, Henry E. Rexrode, Goshen, Ind. Maria S. Niosley, East Hempfield, Pa. Tobias II. Hiller, Bempfield, do John Letteller, do Christian Snyder, Freepert, III. F. M. Shellophomer, de	Rog	44	100	Emanised L. Weaver, Johnstown, do Dillimos obsended; Disconingular, c.	44	46	i
ni. ni. ni;	John Letteller, do Christian Snyder, Freeport, III. R. M. Shalkonberger, do William Graybill, McAllsterville, Fa. John Erb, Columbia, Pa. Jacob N. Brubaker, Mt. Joy, Pa. Pre. Jed Bally, Roanoke, III. John Althoos, do	EAG	**	1 00	D. J. Gingerich, lowa City, do	Ger	**	1
n ;	E. M. Shallenberger, do	**	15	1 50	J. P. King, W. Liberty, O.	h	27	1
za.	John Erb, Colmulda, Pa.	41	**	1 50	Samoel Yeder, Bellville, do	EAG	44	1
r;	Jacob N. Brubaker, Mt. Joy, Pa. Pro. Jost Bally, Roanoke, Ill.	Ger	14	1 50	John Stoltzfus, Gnp, do	Poor	64	1
	John Alihaos, do Samuel Bally, do	44	-	1 00	Peter Horst, Mount Joy, do	Ger	64	1
=		K & G Eng	68	1 50	Joseph Horsi, do David Baroes, do	EAG	44	1
	Peter Bally, do Sannel Hirstein, Morton, Ill. Peter Haun, Wasbington, do Joseph Reiff, Roanoke, do Sannel Kroff, do Sannel Kroff, do		51	1 00	Catherine Reesor, do	**	#	i
13 13 50 150	Pete laun, Washington, do	Ger		100	Fanny Meckly, do Anna Horst, do	64	**	1
150	Joseph Reiff, Roanske, slo	E & G	11	1 50	Anna Horst, do John Glbe, do Elizabeth Horst, do Samuel Neiswanger, Washington, to.	Eng	**	ì
1 50	Samuel Zelsel, do	Ger Eug	64	1 00	Samuel Nelswanger, Washington, Ic.	. 44	44	1
00	Benjamin Shavely, Intercourse, Pr.	E & G	14	1 50	Sam. Brenueman, Orrville, O.	EAG	10	1
00 1	David Kindy, Wakeshma, Micb. Jacob M. Stauffer, Salunga, Pa.	Ger Eng	22 24	0.50	Pre. Martin Shoup, do	15	64	1
1 00	Jacob M. Stauffer, Salungs, Pa. Jacob Smith, Reymdebburg, O.	tier	"	1.00	Pre. Heury Kilmer, Winestung, O. Pre. Martin Shoup, do Jonas E. Hosietler, Mt. Joy, Pa. Rilas E. Hosietter, do Ephraim Nissley, do	Eng	*	1
1 00	Henry Foster, Greenvillage, Pa. Thomas Shelly, Gardenville, Pa.	2 Eng	64	1 50	Ephraim Nissley, do	EAG	64	1
1 00	Jacob M. Stauffer, Salunga, Pn. Jacob Smith, Reyndelburg, O. Henry Foster, Greenvillage, Pa. Thomas Shelly, Gardenville, Pa. Valentine Horinum, South West, Ind Gro., Mewmaw, Winesburg, O. Berd, Barc, Gosben, Ind. Jacob K. Yoder, W. Liberty, O.	EAG	44	1 50	Geo. Witmer, N. Provideuce, Pa.	Eng	41	1
1 50 1 50	Gen. Mewmaw, Winesburg, O. Beni, Barc, Goshen, Ind.	E A G	44	1 00 1 50	Jacob Schantz, Bloomlugdale, C W	E A G	84	1
1 00	Jacob K. Yoder, W. Liberty, O.	Ger	-	1 00	C. C. Lebman, Dalton, O.	Ger	**	1
1 00	Pre. David Sherk, Preston, C. W.	2 E & 2 (	. "	100	Jacob C. Moyer, do	н	**	1
1 50	John Rittenhouse, Jordan, do	Eng	26	1 15	D. S. Beiler, Intercourse, Pa.	EAG	**	1
1 00	Henry Tyson, W. Millgrove, O.	KAG	24	1 15	David J. Zook, . do	Ger	**	1
100	Valcutine Hartmann, South Weel, Ind Ges. Mersmay, Winesburg, O. Berd, Bare, Gosben, Ind. Jacob K, Yoder, W. Liberty, O. Abm. Grisbam, Lancaster, O. Pere, David Sherk, Preston, C. W. John Rittendiness, Jordan, do- Moses Grobb, Beamwille, do Henry Tyson, W. Millgrevs, O. David Tyron, do January Tyson, do		/60	1 50	Ellos E. Hooiecker, do Elphraim Nibelty, do Geo. Witnere, N. Provideoce, Pa. Abuer Peoples, do Jacob Schantz, Bloomingdale, C. W. C. Lebman, Batton, O. Henry Musesiman, Harleysville, Pa. Jacob C. Moyer, do D. S. Beller, Intercourse, Pa. Jacob C. Moyer, do D. S. Beller, Tolercourse, Pa. Jacob C. Moyer, do D. S. Beller, Tolercourse, Pa. Jonethan Zook, do Bensimis Herster, do	-	16	1
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# The Benald of Truth.

Devoted to the interests of the Denomination of Christians known as "The Mennonites,"

Whole No. 14.

### CHICAGO, FEBRUARY 1865.

The Kerald of Truth.

The Extral of Cuttle

Der three sings, see part in closes, see part of the see part of the response to the continue of the con

Flee these things, says the Apostle; completed, if no one were found who annihilated; but he is exposing it to but follow after righteousness godliness, faith, love, patience, nuckness, faith, nuckness, fait

Vol. 2.-No. 2.

3. "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that ments, is to be reckoned equivalent to taketh his name in vain.

4. "Remember the Sabbath day to keep it holy. Six days shalt thou iabor and do all thy work; but the seventh day is the Sabbath of the Lord the God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant nor thy maid-servant, nor thy cattle nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth. the sea and all that in them is, and rested the seventh day, wherefore the Lord blessed the sabbath day,

5. "Honor thy father and thy mother: that thy days may be long upou the land which the Lord thy God giv-

"Thou shalt not kilk "Thou shalt not commit adul-

"Thou shalt not steal.

"Thou shalt not hear false wit. ness against thy neighbor.

10. Thou shalt not covet thy neigh 10. Thou shalt not covet thy neigh-bor's house, thou shalt not covet thy and then shalt thou see clearly to east, neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neigh-bor's."

Oh! how greatly these old com-mandments are falsified at the present know men by their fruits; that is, we

until Christ added to it a number of the most transcendently excellent adlaw and the prophets. Dut one conficus sayings breathe a similar spirit conficus. He have heard," said he, "that it hath been ness. said. Thou shalt love thy neighbor and Love your enemies; bless them that chine enemy. But I say unto you, Paul, are essential: Faith, hope, and Love your enemies; bless them that charity; but the greatest of these is you, and pray for them who despite-fully use you and persecute you."

Again he said: "Blessed are the

of heaven. Blessed are they that mourn; for they shall be comforted. Blessed are the meek: for they shall inherit the ourth Blouged are thou which do hauger and thirst after right eousness; for they shall be filled. Blessed are the mereiful for they shall ontain mercy. Blessed are the pure in heart; for they shall see God. Blessed are the peace-makers; for they shall be called the children of God. Blessed are they which are perseented for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and per-secute you, and shall say all manner of evil against you falsely, for my sake

In this manner he taught the great In this manner ac caught the great cape the decessity of being humble and lowly ing question: "What is the true meanin spirit, as the basis of all virtue and social happiness. He likewise incul-social happiness. He likewise incul-social pair use, the necessity cor. 5: 9, 10, 11), "I wrote unto you of putting away everything like ostentation in performing good actions. He tells us not to give our alms before men, 

in the water under the earth: thou one ever pointed out that there was no shalt not bow down thyself to them, and the desire to commit a forbidden and the desire to commit a forbidden are jealons God, visiting the latt. He tells that sins, conscived that the meaning of the words should loss man seeks continually to increase.

have put away the same, or other faults

shall know them by their actions, if not Such was the sum of the Moral Law, always by their words. "A good tree mtil Christ added to it a number of cannot bring forth evil fruit; neither an a corrupt tree bring forth good throughout the history of his ministra-tions in the four gospels in the New Stall know them. Not every one that Testament. The chief moral which included was "Will-history into the kingdom of become the concan a corrupt tree bring forth good Testament. The chief moral which into the kingdom of heaven; but he inculcated was, "Whatsoever ye that doeth the will of my father which would that men should do unto you, even so do unto them; for this is the law and the prophets." But the whole tent of our forgiving of injuries. Being oblis sayings breathe a summar pro-of benevinee and gentleness. He till seven times, he said to those accou-was the first that preached on earth him: "I say not unto thee, until seven the destrine of "Peace and good will times, but nutil seventy times seven," toward men," that is, universal love by which we are to understand that and peace among all mankind." "Ye there is to be no limit to our forgive-

These things, we are told by St. bove your cuemies, bress them that hate charity, on a disposition to think well you, and pray for them who despite fully use you and persecute you."

charity, on a disposition to think well of our neighbors, whatever may be their actions. It is also variously inculcated that charity is the first of the poor in spirit, for theirs is the kingdom Christian virtues. Personifying it, it of heaven. Blessed are they that is said: "Charity suffereth long and is kind: charity envieth-not: charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, sceketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; bearall things, believeth all things, hopeth all things, endureth all things GEO. BENNEMAN.

DELPHOS, OH10.

Answer to "ABrother's" Question.

In No. 10 of the Horald of Truth "A Brother" has proposed the follow-ing question: "What is the true mean-ing of the words, or what has the A-

in an epistle,' &c.?"

I feel it to he my duty to answer the brother's question as well as I can, and took bribes, and perverted judg-

serve two masters; that is, do evil actions, however trivial they may appear, and at the same time be good men, and at the same time be good men, and at the same time be good men, and the least of the commandat ments, is to be reckoned equivalent to breaking the whole.

It is further said, that it is impossible that our oblations to God can be an accepted, so long as we live, at emitty, with a brother; that is, having a quarried, with a brother; that is, having a quarried with any one; "Leave thine offering before the altar and go thy way; first be reconciled to thy brother, and then conditions, and the conditions of the conditions of the conditions to the procession of Christianity, or with the sign of mammon.

Thirdly, or an idolater. Idolatry conditions, or extortioners, or with idol- punished in Israel. Formerly lifeless there can do fire they gift. Agree

laid to our charge.

Again he says, that we are, likewise we shall not ent, that is if they call righteousness by an ability to show our neighbors their faults, before we guilty of fornication (verse 1), consider red himself a brother and was so call east out the beam out of thine own eye,

ticularly.
First, a fornicator. Fornication has ever been considered an atrocious erime, and under the law it was punished with death. Dent. 22: 21

No one who was guilty of fornication was permitted to be among the daugh ters and sons of Israel (Deut. 23: 17) On account of fornication, there fell one day three and twenty thousand. (1 Cor. 10: 8). Such shall not inherit the kingdom of God (Gal. 5: 19). Fornication proceeds out of the heart and defiles the man (Matt. 15: 19, 20). and defines the man (Matt. 15: 18, 29). We should flee (1 Cor. 6: 18), and abstain from it (1 Thess. 4: 3). The Apostle asks, "shall I then take the members of Christ, and make them the members of an harlot? God forbid What! know ye not that he which is joined to an harlot is one body?"
(1 Cor. 6: 15, 16). Whoremongers (1 Cor. 6: 15, 16). Whoremongers God will judge (Heb. 13: 4). They shall have their part in the lake that burneth with fire and brimstone (Rev They are without (Rev. 22 15), although they may have the name of being within, or of being ealled brethreu, which, in truth, they are not. Though they may have the name tha they live, yet they are dead (Rev. 3 among you, as becometh saints (Enhes

Secondly, or covetous, "The lov of money is the root of all evil: whiel while some coveted after, they have erred from the faith" (1 Tim, When one has erred from the faith, h can no longer be considered a believ Covetousness is an insatiable d sire for money and wealth, or earthly possessions. Therefore the Savior warns his disciples and says, "Take heed, and beware of covetonsness: for a man's life consisteth not in the abundance of the things which he sesseth" (Luke 12: 15). Paul says eovetousness: and he content with covetousness; and be content win such things as ye have? (Heb. 13: 5). Covetonsness is idolatry (Col. 3: 5, & Ephes. 5: 5). Jethro said to Moses, "Provide out of all the people able men, such as fear God, men of truth, hating covetousness" (Exod. 18; 21)

shalt not bow down in year to make the Lord thy and the desire to commit a forbidden nor serve them; for I the Lord thy and the desire to commit a forbidden at. He tells that sins conceived in the heart are equally punishing reason to the third and fourth generation of them that hat one; and shewing He is commission of an offense. He likewise taught that men cannot them that hat one; and shewing He is commission of an offense. He likewise taught that men cannot do not not consider that the meaning of the words should be freed from obscurity. Without doubt the object of the hesitate to proming any defraiding his neighbor: Apostle was, to teach the Corinthians ceiving and defraiding his neighbor: and all show to demand ourselves tow he is a hard-hearted and numerically and the desire to commit a forbidden at. He tells that sins conceived that the meaning of the words should be freed from obscurity. Without doubt the object of the hesitate to proming and defraiding his neighbor: and all show to demand our shows the size of the hesitate to proming and an unmerical to the meaning of the words should be freed from obscurity. Apostle was, to teach the Corinthians ceiving and defraiding his neighbor: and the desire to commit a forbidden at.

rel with any one; "Least on the continued of the content of the co led away by the heathen kings and na-tions into captivity for their idolatry. Micah instituted idol-worship in his house (Jud. 17). Laban said to Jacob, "Wherefore hast thou stolen my gods?" Gen. 31: 30. "Jacob said unto his household, ..... Put away the strange gods that are among you." (Gen. 35: 2). Idolatrons image-worship was still very common among the Gentiles in the days of the apostles. insomuch that it was necessary to conmand the Gentiles that were converted mand the Gentiles that were converted to abstain from pollutions of idols (Acts 15: 20); and again to the Corinthians (1 Cor. 10: 14), "Wherefore, my dearly beloved, flee from idolatry." St. John concludes his first epistle with, "Little children, keep yourselves from idols. Amen."
But idolatry can be practiced also in

other ways, besides worshiping life-less images. For, whatever a man loves, seeks, desires, or cleaves to, more than God, is indisputably his niore than God, is indisputably his idol. The Apostle speaks of those "who worshiped and served the creature more than the Creator" (Rom. 1: 25); he also writes of those "whose God is their belly" (Phil. 3: 19). A man may also make an idol of himself. All folse worship is ideleter; for all All false worship is idolatry; for all that is called service of God, and does not second with the doctrine of Jesus and his apostles, is false and idolatrous.
False and idolatrous teachers have always existed in the world, and it is very frequently the case that, when guilty sinners are excluded from the Church of Christ, they adhere to and follow such idolatrous teachers. The Apostle says "that in the latter times ne shall depart from the faith, giv some shall depart from the faith, giv-ing heed to seducing spirits, and doc-trines of devils" (1 Tim. 4: 1); or it may also frequently be the case, that those who are excluded, themselves begin and institute a false, idolatrous so-called worship; and, in my opinion, such may probably be the idolaters, to Apostle has reference, in whom the

whom the Aposte has reference, in the passage under consideration. Fourthly, or a railer. A railer is one who out of hatred and envy utters represented and makignant language against any one, grossly attacking a defaming his honor and character. is a slauderer and calumniator of his neighbor. Paul says, "Beiug defam-ed, wowntreat." I Cor. 4: 12. We also read of those who "are not afraid to speak evil of dignities." 2 Pet. 2: "Let evil-speaking be put away from you, with all malice." Ephes. 4: 31. "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world nor in the world

that continue until night, till wine in-flame them!" Is. 5: 11. Paul says, "Be not drank with wine, wherein is excess: but be filled with the Spirit." Ephes. 5: 18. "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise. Prov. 20: 1. To be intoxicated with brandy or beer is equally as bad. A drunkard oftentimes deprives himself of his temporal aud eternal welfare, and brings his family to the utmost misery und poverty. He destroys his understand-ing and his reason, and renders him-self far more degraded and more despicable than the irrational beasts. With drunkeness are commonly assoeiated all other vices. Who can des eribe all the crimes and abominations which a drunkard comits and practic-

tortioner is one who violently and forcibly, by robbing and nurder (the
come unto one of another nation; but
word harpace, in the original, means (60d hath showed me that I should not
way" (2 Tim. 3: 5). ravenous or one that seizes as a wild beast, and hence may in some cases (Acts. 10: 28). And when he was &c. Luke 18: 11. 21 . 7 "Better it is to be of an humble Laws and Samartans (who to a certain spirit with the lowly, than to divide extent were also heathens), as may be the spoil with the proud" (Prov. 16: seen from John 4: 9. It was somegarded as most impudent and most for Jesus to ask her to give him to garded as most implication and most drink, for the Jews and Gentile children of God constantly fear and no dealings with each other.

dread and avoid. Such as those above described, be- and Gentiles had no intercourse with sides others whom the Apostle enum-erates in the 9th and 10th verses of the mentioned command; nor did they eat next chapter, he says, shall not inherit the kingdom of God. With such, he says, we are to have nothing to do, or not to keep company with them; that is if such a one calls himself, or is called a brother, with such a one no not to eat; and how indeed could a holy child of God desire or have any pleasure, to be in the company of such wicked sinners; or how could be hold a social and confidential intercourse such a one? What reputation would the Church thereby acquire in the world \* if the members should still continue to hold social intercourse with those who are guilty of such revolting crimes, especially if they still desire Would not the world then reproach us, and say that we are no better than the guilty transgressors also, or we would avoid intercourse with them Indeed would not such a course be giving opportunity to the reviler? and when the Apostle says that we shall not keep company with such, what course is left for us to pursue in refer-ence to our associations with them? We are here speaking of those who

\* We should avoid every appearance ovil. 1 Thess, 5: 22.

ior has forbidden the same (Matt. 18: wise; and consent not to wholesome that the same in and it may be plainly understood that of corrupt minds, and destitute of the Jesus's disciples and apostles did not truth, supposing that gain is godli-eat with them until Peter saw a vision ness; from such withdraw thyself" heathen; and when he came into the house of Cornelius (who was a General bid him God speed; for he that tile), he said to them, "Ye know how biddeth him God speed, is partaker of that it is an unlawful thing for a man his evil deeds" (2 John 10, 11). "Havcall any man common or unclean Luke 18: 11. "The robbery of same difference, or abstaining from in-wicked shall destroy them" Prov. tercourse, was observed between the thing strange to the Samaritan woman drink, for the Jews and Gentiles have the foregoing it is evident that the Jews each other, when Jesus gave the above

> Although such a shunning of the wicked world is commanded now to be no longer observed, on which acnot mean this of the fornicators, &c. of this world, yet we must take heed to ourselves, that we associate ourselves not nunecessarily with the wicked connsel of the ungodly, nor stand in the way of sinners, nor sit in the sent of the scornful."

with each other.

Again, although the shunning of the

the law, he that Disspicance the name of our Lord Jesus Christ, that Lev. 24: 10. Bhaphetuies proceed on of the heart and defile a man. Matt. 15: 19, 20.

Mithly, or a drunkard. Under the law, a drunkard was to be stoned to death. Dent. 21: 20, 21. "Who hath wee? who hath sorrow? who hath contentions? who hath babbling? for what he had forbidhath reduces of eyes? They that tarry long at the winc; they that got seek mixted winc. They that tarry long at the winc; they that got seek mixted winc. They continue mutil night, till wine indign that they may follow strong drink; but continue mutil night, till wine indign the con associate with them in the coumanion of the Lord's Supper.

It seems to me that the Apostle was admonition, reject; knowing that he not the first that had forbidden the nather is such, is subcreted, and sinneth, turnl eating in company with such apostates; for it seems to me, our Savior has forbidden the same (Matt. 18: "If any man teach other or has forbidden the same (Matt. 18: "We wise; and consent not to whotesome with the same (Matt. 18: "If any man teach other of the same (Matt. 18: "If any man teach other of the should no longer be shunned—for we wise; and consent not to whotesome with the same (Matt. 18: "If any man teach other of the same (Matt. 18: "If any man teach other of the same (Matt. 18: "If any man teach other of the same (Matt. 18: "If any man teach other of the same (Matt. 18: "If any man teach other of the same (Matt. 18: "If any man teach other of the same (Matt. 18: "If any man teach other of the same (Matt. 18: "If any man teach other of the same (Matt. 18: "If any man teach other of the same of the being condemned of miniscrit.

10, 11). "If any man teach other should no longer be shunned — for we wise, and consent not to wholesome would otherwise have to be able first

> From the above quoted pussages it s clearly evident that according to the if they will not withdraw

heathen man and a publican is not were lungry and should go to some thereby annulled, or else the command, the stand of the command to admonish our brother who sins a gainst up, might also be set adde, and by chance, should there meet with a gainst up, might also be set adde, and by chance, should there meet with a gainst two brother only is here spoken of, yet, if the erring brother perisk in believing that I would thereby violated disabelience to the admonitors of the life command of the Apostle: of the command of the Apostle: of the the saw foundation in the Hole Society. of, yet, if the erring brother persist in disobedience to the admonitions of the bleeving that I would thereby violate disobedience to the admonitions of the bleeving that I would thereby violate become a flagrant sin; "for red substitution of which the same in of witchersal a substitution of which the same in of witchersal a substitution of which the same in the person was there. I believe it it is sar the sin of witchersal a substitution with the same in the person was the same in the same in the person was the same in the per

to come." Matt. 12: 31, 32. Com- out repentance in the above-mentioned and intended, seems to me to be still who had been excommunicated should to come." Matt. 12: 31, 32. Communicated should monly those who have been excluded from the church on account of their actimes; for the Apostle says "if he be uncertainty or covetous," &c., that it should not be done through hatrod meal-time, I believe it would be my crimes, are the most disposed to speak it, at the same time. With such we own, "speak evil of the brethren and the Church; are not to company, nor to eat with many anderstand not. 2 Pet. 2: 12. Under the law, he that blasphemed the name of the Lord was to be put to death, in view, seems to me to be still who had been excommunicated should mine, in the communicated should mean to evil may seem to me to be still who had been excommunicated should mean to will account the communicated should mean to will account the communicated should mean the communicated should mean the collection of the solid mean times; the should not be done through hatrod meal-time, I believe it would be my the nor when the communicated should mean to make the collection. I be death, a constant of the Lord was to be put to death, in view, seems to me to be still who had been excommunicated should mean to will make the other through the communicated should mean the collection. It is should not be done through hatrod meal-time, I believe it would be my the nor when the day to it will be a shauned, and become humble, not believing that, according to the hand be went back to obedience again. Apostle's meaning, I would be eating "Now we command you, brethern, in that he would be eating with ne."

other, in ease the one or the other of them should be excommunicated from from Heaven to convince him that he may and should also go in unto the may and should also go in unto the it has hitherto been incomprehensible and inexplicable to me how husband and wife, in ease that one of them should be excommunicated, dwelling together in the same house, having jointly a family to provide for, and be-ing bound by nutual obligations which, by their marriage contract be-fore God, they pledged themselves to fulfill, namely, to provide and care for each other in siekness and health, could possibly be able mutually to discharge beazs, and hence may in some cases [Acts. 10: 28]. And which he was imply murderly, or by craft and de-decelifulness unjustly takes to his blue that were of the circumcission contends either goods of others. The early contended with him, saying, "Thou wentest Pharisec thanked God that he was in to men uneircumcised, and did eat at one as other people are, extortiouers with them" (Acts. 11: 2, 3). The sparted from the chirrch, still seek is account of being excommunicated separated from the church, still seek to justify themselves in their deeds, from the church. They still are not and to speak evil of the church, seek-ing to sednee others to go with them, las joined together, let no man put we have reason to guard ourselves asunder. I cannot find anywhere in against them; for the Apostle comparcs such a one to leaven, by which are permitted to scharate from each pares such a one to leaven, oy which have been the whole lump (the church) may become leavened (I Cor. 5: 6); and come leavened (I Cor. 5: 6); and come then they are at liberty to do as they choose, to separate, or not; infected all those with whom they are then they are at liberty to do as they choose, to separate, or not; and no man ever yet hated his own came in contact, so also those who flesh; but nourisheth and cherisheth have been purified under the gospel it. (Ephes, 5: 29). Paul exhorts husmay easily become corrupted and pol-luted by those who have become in-fected with the loadisome leprocy of for a time, that they may give themfrom selve to fasting and prayer; and come sin, if they will not withdraw from their company.

On the other hand also, we have revery great reason to be very careful, using sinners, we do not go too far in the matter, ord on tot step they do not have been depended by the consent of both for a time, go too far in the matter, ord on tot step they ond the bounds of the gospel, and they consent of both for a time, they we have to be admanded, excite in him angry mutual consent. Wherefore should passious. I sincerely believe that, when the Apostle says, with such we strength and holiness of a fallen man shall not ear, he means unervive to say or woman than of those who still consents. shall not eat, he means merely to say or woman than of those who still con-Again, although the shahming of the specific profiles of the solution of the service, yet the command of the Sevior, to hold him as a teacher man and a publican is not were lumpty and should go to some late.

has written on this point, and I believe also that he was at learn sincer in this world of woe and misery; it is appointed unto man pious man; but neverthless he too was a weak and fallible man, and, like Panl, he yet knew "in part" on the constant we should set our affections the forethat we should set our affections the forethat we should set our affections between the part of the part

her back again and likewise the wife also the guilty husband; but if the must shuu each other as they would into everlasting habitations, where the another guilty person, not being permitted to company with each other, ear heard, neither have entered into then I maintain they would be under the necessity of separating from each other and not living in the same house; hath prepared for them that love him."

Let us therefore continue in brother for, in my view, this would be too great a trial, which could seldom be and watch in the same; with thankful-

to let his views on the subject be hesitate to inwart to me better instrucfor I think we may indeed and should also seek to give each other information ou such points. If we will only do this in simplicity, in childlike and brotherly love, permitting no partiality or envy to become manifest, we can thus also edify the church. "Let us therefore follow after the things which make for peace, and things wherewith one may edify another" (Roin 14 : 10)

Lam also Vous

A great portion of the above article was written before the two replies in No. 12 appeared. It was neverthless, therefore, completed and sent in for

# Correspondence.

Letter from York County, Pa Spring Forge, Jan. 18th, 1865.

DEAR BROTHER IN CURIST: Grace be unto you and peace from God our heavenly Father, and from our Lord Jesus Christ, our Savior and Mediator with the consolation and quickening power of his Holy Spirit, which will ead us to a righteons faith and to true heaveuly wisdom, regeneration and the fear of God, which is my most ardent wish unto you, my beloved brother in the Lord, and nuto your soul's salva-

After one year of careful perusal of the "Herald," I am fully convinced that it is highly conducte to the well-blessing to the Church, when we hear of fare of our Churcii, when we men on the three who are living at a distance from us, with whom we have no other communication, and find that they are communication, and find that they are three men of the communication with use and I lope, by the grace of God with its try, and how they are getting along in will be able to hold to the true doctrines of our Fathers, which I consider of Christ. From some for the cause are in accordance with the words of of Christ. From your Brother

the Gospel and the Apostles.

Now everything that is written in that sacred book is to teach us, so that that sterved book is to teach us, so that we may be chiffed and know the will of God. How necessary is it, therefore, that we should be obedient children and obey the commandments of our Lord, through foilth, hope and love, so that, through grate, we may become children of light, not as though we had already attained, or were aiready perfect, but follow after, that we may apprehended, but the problement of the control of the problement of the problement of the control of the problement of t

I indeed consent that the husband should not encourage and justify the day after day that he may protect us guilty wife in her wicked deeds, but from all evil, and comfort us in our from all evil, and comfort us in our give an account of our stewardship, that through grace we may be received the heart of man, the things which God

carried out without hypocrisy.

Now I have sincerely set forth my that God would open to us a door of tistaction to the inquiring "Brother," I Christ till we all come in the unity of to not know. May he be so kind as faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the fulness of Christ.

BENJAMIN HERSHEY.

Letter from Fayette County, Pa Smithfield, January 15th, 1865.

Dear Brother and fellow-laborer in you the grace of God and of our Lord and Savior, Jesus Christ, that it might assist you in your labors as an advo all grace would be with his laborers to encourage their hearts and make might receive the crown of life at hi

lunamuch as we are so senttered about in the world, let us pray for each to that if possible, we may all get to that happy place, where all trouble is at an end; as also the Apostle tells us to pray for all men: that we may live a peaceable and godly life. When we see the powers of this world striving against each other, in bloody con spreading devastation and ruin in their course, it makes us think of the cucouraging words of our Savior to his discousolate discinles, when he said "In me ye shall have peace, but in the world ye shall have tribulation."

In conclusion let me say to all my orethren and sisters in the Lord: Let us strive earnestly for the faith of the Gospel, and for the principles and doc trines of our Church, that we may al speak the same thing and walk by the same rule. Yet allow me to say : word in reference to the *Herado g Truth*. We think it will be a grea try, and how they are getting along in the good work of the Lord, and what

S. A. HAYDEY.

ling to fulfill my part of the stewardship in the word of Gol.

I know very well what Meuno Simon has written on this point, and I believe also that he was at heart sincere in what he wrote; and also that he was at heart sincere in what he wrote; and also that he was a man misery; it is appointed muto man in sea a very painful comparison.

on things above and commit ourselves to fear Him because we love Him, and because "God is love." "There is no fear in love; but perfect lovo casteth Clirist acceptably to God and edify out fear: because fear hath torment, lingly to ourselves—then only can we like that feareth, is not made perfect indeed begin a real new year, such in love; we loved Him, because He new year as shall be to us, through the

Now if we fear the Lord as though ing to his promise (John 14: 23), the Now it we fear the Lord as though ling to an sprommes (2001) 14: 23), the life were angrey with us, oh, huw pain-ful! But obarrity or Christian love suffereth long and is kind; it envyeth able, not only through the love of Gonton, it boasteth not of itself, is not; is bed abroad in our hearts, but also not, it boasteth uot of itself, is not shed abroad in our hearts, but also puffed up, rejoices not in iniquity but through the indwelling power of God in truth

Again you say. If your father tells sity, is not driven out of our he you to do something, and you know begin, according to his example, to love if you do it not, he will punish you, our enemies, to do good to them that you will go and do it because you fear him. Now I say, I will go and do it w I say, I will go and do it despitefully use us and persecute us, it because I love him and my Father lov-eth me because I ohey His commandments. I have no fear that he will

punish me.

Hoping by comparing thoughts, we may become more reconciled in love the most dangerous, that they can de that we may enter in at the straight gate and tread the narrow way that sisters, hold out faithful, in this battle, gate and tread the narrow way that lendeth unto everlasting life, is the sincere wish of your brother

For the "Herald of Touth " To the Readers of the Herald THE OLD AND THE VEW YEAR

The following article was intended for the first number of the present volume, but was received too late.

to the whole society of brethren and sisters in the Lord, and especially to the readers of the "Herald", as also to the publisher, as a farewell to the Old, and a cordial greeting in entering upon

The writer of this feels himself under ent obligations to render to the God of Heaven praise and thanks for his marvelous protection and manifold goodness, which he has bestowed on us, on our families, and on our whole to our borders and supplied us sufficiency of the best wheat, and has lately permitted as again to celebrate the time in which the great promise of the time in which the great promise of lication of a religious paper, and God, given to our first purents in the garden of Eden, was fulfilled, and He, cussed and considered by myse the promised Oue, made his appear-ance, according to the writings of the who was a man of clear views, and prophets in Battlahar. Prophets, in Bethlehem, which in our took an active part in planting Prophets, in Bethieleni, which in our language may be translated the house of bread. May the great God so order, that my heart and the hearts of us all, may be such a Betalehen, or deposition of the desired of God, this could be accomplished and regulated in low tory of the Bread of Life, that we may and simplicity among our widely scat be able to take with us into the New tered churches and brotherhoods ber Year the Bread of Life, which has come down from Heaven and giveth life to the world; namely the life which was lost through disobedicnee in the Gar-with each other and to bring them into den of Eden, and had to be so dearly a closer union with each other, that we purchased and obtained for us by obedience, through the doath on the harmonionsly to the honor of God and barmonionsly to the honor of God and

apprendict of this cross not count. Is, which we were tanging unselves to have apprehended, but at least I understand them in a differforgetting those things which are belind, and reaching forth unto those
things which are before, we should found in the fear of the Lord, and you style in the 24th Psalm: "Lift up your
and has already passed through its first
and has already passed through its first

possession of our hearts and has set up therein his banner, then only, dea great King that dwells in us, accord

if this great King, through our perver

onr enemies, to do good to them that hate us, and to pray for them which

this manner conquering our enemies, if we have any; and then will they truly be conquered. Thus we shall then also

be able to keep in restraint, at least, our spiritual enemies, which are always

to the end, we shall euter upon the

real eternal new year, which shall never grow old or have an end, there

on white horses, and clothed in fin

on white norses, and clothed in fine linen, clean and white, to follow this great King, this Lord of lords and King of kings, who is still clothed in blood-besprinkled garments as the to-

ken of victory, that he has purchased us with his blood, having on his yes-

ture and his thigh his name writter Amen. Hallelmah.

having as yet not given my views put liely in regard to the Herald, I trust

may be allowed, without causing of fence to any one, to take this opportunity to do so. I am very well award that oftentimes sincere and well-wish

ing brethren and sisters have very di-

We should, therefore, be exceedingly

careful not to build too much on ou

own views, since we are all liable to

error; and mutual love should prevai

with us to have patience with each other, to seek to build each other up in

love, that we may in all things become

The subject in reference to the nul

more and more like-minded

rent views in regard to such objects

Moreover, dear brethren and sisters

and thus many of them, through the arduous duties which may religious papers, drawn gradually the from your weak, but in love devoted ther and intricate principles, which we cannot acknowledge as perfectly scriptural, while it is manifestly our duty to lead, so far as is in our power, the rising generation in the true and oure apostolic faith

Secondly, I think, we may also be greatly edified by reading the encouraging admonitions of our distant brethaging administrations of distributions of the seen, and perhaps may not see, till we meet before the throne of God; and by hearing of their earnestness and activity in discharge of their calling. At least I can assure you, dear brethren and sisters, what I have heard of my brethren and sisters through the naner, has oftentimes been to me a so couragement and great satisfaction.

Thirdly, it affords to us a great op-portunity to become better acquainted with each other, and hence, if properly improved, to unite us more closely to each other in love.

Fourthly, when we hear that the deberations and resolutions formed by distant brethren in conference, accord so closely with our own views, it cannot be otherwise than strengthening and encouraging to us. And so still charged the duties which we owe to after the manner in which a few of our other reasons might be offered, but these are perhaps sufficient for this

I will, however, yet propose a ques-tion on another point of our subject. Would it not be well if every minister we not more easily by this means form esteemed amongst men, is an abound an acquaintance with each other, so that when we wish to make visits to Now, in reading that nition to all the well-wishers and readers of the Herald, as well as to the ampliance of the same. It low should appliance of the same and the should be discovered by the should be shoul others, and not finally degenerate into a face the manner and rasmon of a success proposing of questions, giving overal. On the seeking cocasion to disputing, or to the seeking cocasion to disputing, or to the seeking of worldly aggrandizement, none of which things are pleasing to God, or him they do not wear it for the sake of death-bed. I know, dear brethrem, fashion or pride, but for their own companies of the sake of feath-bed. I know, dear brethrem, death-bed. I know, dear brethren, fashion or pride, but for their own conyou will not misconstrue fly friend and some bave found a prowarning; for we know that the prince
of darkness, which deceived our first
parents, is larging saures and nets for
us also in our noblest exertions, in orus data on the well disaland the iden of
the to disappoint us of our simple dewell as a beard.

I know, dear brethren,
and some bave found a produty, that we may grow in grace, and
the must have had towards. His creashow. I hope no one will take offence
on, whe enjoyed with Him all the
would not have disaland the iden of
written out of love to my fellow-travelwritten out of love to my fel signs; and if he cau entice us out into a more form of knowledge and existence, he will then have great advantage already to shoot upon us his fiery and per, and all with such beards as are

Jesus Christ, and especially also to the to bearing arms against our fellow.

I will yet offer a few more remarks dear follow-laborers, who visited and man, should strive to walk worthy of

fall to onr

DAVID SHERK.

Preston C. W. Dec. 13, 1864.

For the "Herald of Truth." An Endorsement.

Dear Brother John F. Funk :- I take my pen to write you a few lines.

In reading No. 11 of the "Herald of Truth " I found an article written, setting forth the proceedings of the late which my attention was drawn to cer-tain resolutions, taken into consideration and adopted by that body, against the conformity with the fashions of the worldly-minded; that is, unnecessary ornaments ou the apparel, jewelry &c., and also arranging and wearing the hair after the fashions of the world.

Now this I highly approve of, and I think as ministers and deacons, and leadors of the Church, we cannot be on such a wordly costume, nor adminleadors of the Church, we cannot ue to strenous and carnest, into discharge of our duties, of which we, as watchmen, will be called to give a strict account, as to how we have district account as the first account account as the first account as the first account account as the first account as the first account accou God, who has called us for that pur-pose, that we may as much as possible keep the Church within the pale of humility, Paul admonishes the Church who writes for this paper, would an ex his full name and address? Could —Christ says: "Whatsover is highly

an acquantance with each other, so that when we wish to make visits to places with which we are unacquainted, where the churches consist of but a where the churches consist of but a small number of members, and have men of the world, it the should be most a universal practice among the small number of members, and have men of the world to wear a beard, but the product of the world to wear a beard, but the world to wear a beard world to wear a beard, but the world perhaps the greatest need of being not in conformity with the old pil visited, while many of the ministers, grims, which a few, or one here and ospecially those in Canada, have no there was wont to wear out of humility nowledge of their existence. I here or from conscientious, religious duties nld address a brotherly admo- to the gibry and honor of God; who nition to all the well-wishers and read- were at that time scoffed, and mocked,

ar of trial; and I have for my part soul-destroying darts. May God save yet, seen nothing objectionable in sfrom his power!

I thought by their appearance that they many of the world. I thought by their appearance that they must yet be a save and uneight and still has room for growth, did without doubt, will also grow, if exceive its due support from the receive its due support from the terminate of the support from the support I will yet offer a few more remarks and leave the subject to the consideration of those who are more taleuted than I am.

In the first place, such a paper, if we are careful to maintain in it a character strictly religious and consistent with our principles, may, by the assistance of God, be a great benefit to our growing youth, who bave a desire for menting of this sort; and if we do not provide it for them, others will; and thus may of them, through the less sees we re in need of, in order to perform the adult with our principles, and if we do not provide it for them, others will; and thus way to them. Accept this, and write to me growing youth, who bave a desire for measure of fifs spirit as the sees we re in need of, in order to perform the adults which may fall to our provide it for them, others will; and thus many of them. When I should have write to me the world may see that when the world may see that when I should have write.

That God may be with us all, in this, be newly commenced year, with a should lowly Jesus, oralled upon the and lowly Jesus, and lowly Jesus, and lowly Jesus, and lowly Jesus, and another of the wording ann, should strive to walk worthy of the vocation by which we are called upon the to the bother. Peter Nissley, Amos there we have come out from them and are have have come out from them and the way have some through the level as the world may see that when the world may see that the world may see that when the world may see that when the world may see that the world may see that when the world may not hence we also we have come out from them and are the world may see that when the world may see that when the world may not hence when the world man, should strive called to you the vocation by which we are called upon the provided, so that the world man, should strive, all of the vocation by which we are called upon the vocation by whe to walk world, and on the town the low of the wocation by when people have some particular privileges. indicance of the secular papers, will be lot this year, and which he alone interest when may into our people have some particular privileges, indicate of the knows what they will be, is my feeble knows what they will be, is my feeble world, or, through the influence of other privileges, the privileges and which he alone in the privileges and which he alone in the privileges and the privileges and the privileges are the privileges. anciently founded, it is highly necesanciently founded, it is highly neces-sary that we as a Christian people, also should with Zacchenis of old come down from the lofty tree of pride, with the king and the people of Ninevah put on sackcloth and sit in ashes; and humble

ourselves in the dust, which means

nothing less than to humble ourselves

at the feet of Jesus and bring forth fruit, meet for repentance.

As I made mention of the Indiana

Conference, adopting resolutions against the fashions of the world, I would also mention that some two o three years ago at our Conference held at Franconia meeting house, and con-sisting of the districts of Bucks, Montgomery and Chester Counties, a similar resolution was passed, and they also went a step further and took into consideration the inconsistency of the practice of wearing a beard after the namer or fashions of the world. Our Bishops explicitly explained them-selves that they could not conscien-tionsly pour the holy water of baptism tious motives, out of pure humility, to not be despised but rather commend ed. So the vote was taken and unan mously adopted; and it is my humble conviction under these circumstances that a board should not be grown and worn by professors of Christianity or religion, in any other way or from an other motive, than out of pure, sincere of God, because I look at it as a holy and sacred emblem, and should not be made uso of in a vain and worldly manuer. Therefore, let us keep gnard wer ourselves . but to this, I must con fess, I find myself a weak and unworth; servant. I wish that Almighty the giver of every good and perfect gift, would make us strong and humble followers of the cross : but I must often

"Alle Christen hæren Von dem Reich der Herrlichkeit, Den sie meinen sehon von ferne Dass es ilmen sei bereit. Aber wenn man herret sagen, Dass man Christi Kreutz mu

think of what the poet says in the Ger-

tragen, Wenn man will sein Juenger sein:

Regard the Day of Grace

Turn from your evil ways and do every good and perfect gift. Then will the Son of God be your ruler and shield you in this wilderness of woe, for he has promised to be with every one

that does his will, even to the en-It has not yet appeared unto us what we shall be, but when we see him, then we shall see him as he is. The Apostle Paul also says: "For we walk by faith and not by sight," and a constant strife or warfare between the flesh and the spirit; " for the flesh lusteth against the spirit, and the spirit

against the flesh, and these are contrary the one to the other; so that ye cannot do the things that ye would." Again the Apostle illso says: "Yea, and all that will live godly, in Christ Jesus, shall suffer persecution," and if a person has not yet come to this condition, so that he is willing to follow Christ in all things, and to abide in the love of God under all circumstances, then he has not yet possessed himself of the true spirit of self-denial.

The Savior says: " Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoko upon you and learn of mc; for I an meek and lowly in heart; and ve shall find rest unto your souls; for my Oh, if wo would be wise and apply our hearts unto wisdom while we have the day of grace! This, I think, is the most important of all things, and if we do it, there is a great reward promised unto us, even the crown of life. The Savior also says: " Seek ve first the kingdom of God and his righteousness; and all these things shall be added unto you." Do we obey this injunction? I fear it is generally the contrary. That which should be done first is mostly left till last, and that in which we should exercise ourselves most, is performed least. To serve God should be our principle labor, and our worldly emloyment should be a secondary work, but it is mostly the case that we make our worldly business first and our re-ligiou second, so that our principles of joht and our religion must always our worldly affairs should always be

ade subservient to our religion.

When we behold the goodness of God and the kindness and the mercy which He has ever manifested towards us and the whole world, we are filled with amazement at the thought. When Adam had transcressed His command ment and fallen into a miserable and lost condition, God was not willing that His creatures should thus perish and be east out from his presence forever, but before man had transgressed the Son of God was ordained to redoesn the world; and every person tha s born into the world, may, through him obtain the promise of eternal life and happiness: behold, how great the mercy of God! Even as in Adam all died, so in Christ, shall all be made alive, and God so loved the world that But beloved, let us strive to be faithful to the end, pray for each other, exhort each other in the path of Christian
they take we may grow in organization.

## THE HERALD OF TRUTH.

His whole life was pure and upright; him. Therefore, real Christian as he while he lived upon the earth he per though the does very little good to have not laid up treasures for them-there were to accompany him doing good to all, but in return for his kindures he received only persecution and sorrow. Behold him in the garden of Getheemane, at Golgotha, on the Cross, where he suffered the bitter are not watered and blessed by his in which we have the above the arm to watered and blessed by his in the control of the second of the death and bore the sins of the whole world! Look upon his bruised hands tern full. any feet, and his pierced side? see his body cold in death and laid in the tomb! but the third day he rose again. After this he was forty days upon the carth with his disciples, teaching and instructing them. He said to them: "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the nume of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the intend to have public worship regularly.

Thus he suffered and died, rose from the dead, gave his commission to his My first appointment will be on New Apostles, and ascended to heaven; thus he completed the great work of salvation, and now stands ready with open arms to receive us, to pardon onr sins, to wash away our guilt and make us his children, that we may obtain life everlasting. Let us accept his kind offer, for soon we shall be called to appear before his judgment seat, to give in number, it is true, hut the Savior's an account of all the deeds done in the promise is: "Where two or three are JOHN D. HERSBEY.

> For the "Heraid of Truth." Charity.

"Charity suffereth long, and is kind charity saueren song, and is king; charity envieth not, charity vaunteth not itself, is not puffed up, doth not be-have itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth." What better definition can I give of charity, than that which the holy Spirit gave? The word itself means love—love to God and men. If charity comprises so much, how very important that we seek to obtain it; without it we are nothing. The Apostle says: "Though I bestow all my goods to feed the poor, and though I give my hands. A circumstance of this kind took place in this city on Saturday, Jan. 28th. A man named Winslow, engaged in the mercantile business, bebody to be burned, and have not charity, it profiteth me nothing." 'Tis even greater than faith and hope. "Above all things put on charity, which is the bond of perfectness,"

## Our Cistern Almost Full.

There is in our house a central eistern, supplied from a spring yonder. From that cistern go many pipes, leadwater to supply all the family wants. If it be nearly full, and yet not filled to the top so as to cover the mouth of minutes a servant reported that he was making considerable noise, like one suffering great pain. A doctor was sent for and his room door opened, but the pipes, the pipes will remain dry, and none of the immates will get any water. The cistern is almost full—a little more would make it overflowlittle more would make it overnow-but for all practical purposes admost full is as bad as having it empty. Al-most full, yet the family get none ofit. It is not full enough to flow into the branching pipes and gurgle along to the most distant extremities, ready at a touch to pour forth its liquid treas-

disregarding and denying all those great and solemn truths, which concern res. In this image we see why many a bristian is useless in the world. He In this image we see why many consists as useless in the world. He souls—that his heart was weuten to find a subsect of the see that he had been subsected about the great things of treasure, and when through the uncertainty of the second section of the section and commerce his mois almost full, but not overflowing. He is wealth as his greatest and noblest is concerned about the great things of oterrity; but he is not so completely fireteness, and when therough the uncertainty; but he is not so completely fireteness, and when therough the uncertainty flows into all the little channels of his did was rain, who was a man of strong at the control of apparent failure, there proceeded not apparent failure, there proceeded the property of a property of a paper of a paper

fluence. Ah, Christian, keep the cis-

Pre. John S. Good, of Clarinda

Page Co., Iowa, in a letter under date

of December 26th, writes as follows:

are only seven members here, but we

in the western part of Iowa) manifest

work, and seeking to build up them-

A Sad Death

We are all wont to look with sadney

and solemnity upon death, in whatever

form it may appear among us; but the saddest form of all is that, in which a

man brings it upon himself hy his own

came embarassed, having lost nearly all his property in grain speculations,

which operated upon his mind with such a severe effect, that he determined

to a hotel and ordered a room with fire

was shown to the apartment, when he locked himself in; but in about fifteen

it was already too late: in a few mi-

nutes he was dead. On the floor the

found a note, written in pencil, to his wife, in which he explained the cause

goodness and his mercy always.

Vear's day.

"We just moved out here, from Al-

for all practical results he is so. Others of age, and leaves a wife and three are not watered and blessed by his in children to mourn his sad and untimely sweet and tender associations, the time holy truths which God has revealed unto us in his sacred word—the Bible. The Merald of Truth.

> \* For the "Hemld of Touth " War

During the late draft in November last, a brother in our church was drafted, which gave such a shock to len Co., Ohio, last fall, and we have a len Co., Ohio, last fall, and we have a desire for the Herald of Truth. There short, and he entirely unprepared for such an event. But another came to his assistance and kindly helped him; they went together and borrowed the three hundred dollars necessary, and paid his commutation We are rejoiced to hear that our brethren and sisters so far away, (quite fee. The action of the brother, who came and helped him, is to be highly recommended, as I believe it is our so earnest a desire to maintain public duty to assist each other, as the Apostle worship in their midst. They are few says: "Whether one member suffers, let all the members suffer with it." in number, it is true, but the Savior's

in number, it is true, but the Savior's promise is: "Where two or three are gathered together in my name, there am I in the midst of them"; and we Epistle, (which I believe to be very trust they will continue streaffastly in Time and correct), as follows: "From trust they will continue steadfastly in whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members? the Apostles' doctrine, and watch and pray, and be zealous in every good Ye lust and have not: ye kill and deselves a holy temple unto the Lord, that sire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask and receive not, because ye ask amiss, that ye may conhis name may be glorified, and that they themselves also may rejoice in his

sume it upon your lusts."

From these words it is plainly to be seen that war is of evil, and that we as Christians should have nothing to do therewith. Neither can we be too careful that in our walk and manner of life, in our business, and in our con-versation we do not share in these evil works. Yea, very earnestly should we strive that in this matter we avoid every appearance of evil, that we manifest the real spirit of love, and take no part in anything, which might lead us into a snare, and the way of destruc-tion. Let us be very watchful, for the days are evil."

which operated upon his nind with such a severe effect, that he determined to end his life by taking poison. In the morning he appeared cheerful and harmy stope very fixed to the principles of war are the very opposite, therefore let us adhere to the principles happy, spoke very kindly to his wife as of love and peace, and not blush nor he left the house, and soon after went be ashamed to speak the name of Jesns, to a hotel and ordered a room with fire and to own his cause—the cause in it, remarking, that he was sick. He peace, for he is the Prince of peace. D. T. and to own his cause—the cause of

> From the American Messenge Abram's Call

What was Abram called to do? Was it some light thing? Something that would not cross his feelings, or try his faith, or make his fears flow? No, it was a very serious affair when wife, in which he explained the came for this rash act.

We are told that Winslow did not believe in the existence of a future of thy country, and from thy kindred, tatac—that he was an infidel—faithless, and from thy father's house, unto a disregarding and denying all those land that I will show thee." Men of the state of the third will show thee." all nations love their country, however bleak and uninviting it may be. It is the fatherland, and dear to their hearts. The Greenlander loves his, though it

death. We should regard this as a diversity of the should regard this as a warning to us, that we do not set our hopes too much upon earlily things, and that we despise not the great and holy truths which God has revealed a strange land that God would show When Christ invites one to forest

were made for you, or for God? Has be happy.

not God a right no by one by creation and preservation, and by every bissing he table as showered upon you ever since you wish to be happy, and if they do, they have had your being? Have you not all not committed any such bacts. If

show thee.

There is still another period in a man's history when he seems to hear the voice that Abram heard; it is when he is called to die. Arise, depart, for this is not your rest, says God. Come unto a land that I will show thee. unto a land that I will show the. What, says the good man, when love of life at times trimphs, over his faith, must I leave my pleasant labors here; the church of God, the solomn assembly; the Sabbath-day; my family, se precious to my heart that it is like to think of leaving them? Must I bid farewell of leaving them? Must I bid farewell of leaving them? Must I bid farewell to the changing seasons, to the light of sun, moon, and stars, and lie down in the darkness of the grave, and keep company with the worm?

But come nnto a land that I will show thee, says God. It is a bette land than this, a land where sickness, sin, and death may not enter. There they have no need of sun, moon, or stars, for God and the Lamb are the hight thereof. Come, I will wipe away good man dies as calmly as he would go to-bed at night, feeling sweetly as sured of the rest that remaineth people of God.

FAILURE NOT DEFEAT .- If ever fail was when the Son of man, deserte was when the son of man, deserted by his friends, heard the cry which proclaimed that the Pharisees had drawn the net around their Divine vic-tim. Yet from that very hour of de-

## Childrens Column.

Honor thy Father and thy Mother.

Dearly beloved Children :- Do von rish to read the first commandment for those who despitefully use you; it promise? You will find it in the war says, pray against them, and seek with promise? You will find it in the the the the the position of Paul to the Ephtesians, Chapt. 6, V. 1, 2. It that Ephtesians, Chapt. 6, V. 1, 2. It that Ephtesians, Chapt. 6, V. 1, 2. It that Ephtesians, Chapt. 6, V. 1, 2. It many the state of the the third promisers in the Lord, for this is right floor thy father and thy mother, which is the first commandment with proties."

have had your being? Have you not will not commit any such bad esta been bonght with a price, even the precious blood of Christ? Come, for sake the beggarty elements of this world, and flee to a land that I will spood it can, will have the love of both show thee.

Here is a short evening prayer for children, which I hope all the children

Now I lay me down to sleep I pray the Lord my soul to keep; If I should die before I wake, I pray the Lord my soul to take, And this I ask for Jesus' sake.

Now I will also give you a short morning prayer, as follows :-Now I wake and see the light,

"Tis God who kept me through the night: To him I lift my voice and pray,

That he would keep me through the day; If I should die before 'tis done, O God, accept me through thy son.

Contrast of War and Christianity.

Let us put the main aspects of the wo side by side, and see how far they wo side by side, and see how far they agree. Christianity saves men; war destroys them. Christianity elevates men; war debases and degrades them. Christianity purifies men; war corpts and defiles them. Christianity seess men; war curses them. God ays, thou shalt not kill; war says, thou shalt kill. God says, blessed are the peace-makers; war says, blessed are the war-makers. God says, love our enemies; war says, hate them. Godsays, forgive men their trespases; war says, forgive them not. God njoins forgiveness, and forhids re-enge; while war scorns the former, and commands the latter. God says, sist not evil; war says, you may and

must resist evil. God says, if any man smite thee on one cheek, turn to him the other also; war says, turn not the other cheek, but knock the smiter down. God says, bless those who curse you; bless, and curse not; war says, curse those who curse you: When Christ invites one to forsak is the first commandment with prohise sins and flee to the great salvation, size."

It is with the same voice that sail to Abram, "Get thee out of thy comstitute of the third, and from the kindred, and th

Thess. 5: 17.

Pray when morning light is breaking; Pray when shines the mid-day sun; When of God's rich gifts partaking. And when labor's task is done. Pray-pray-

The livelong day, Keep thy heart in frame to pray.

Tis not gloomy, 'twill not sadden Either heart, or face, or eyes; But 'twill every station gladden With a light brought from the skies Pray-pray-

The livelong day, Keep thy heart in frame to pray,

Then no anger, then no malice E'er shall in thy heart abide; et thy home he cot or palace, Fertile plain, or mountain-side. Pray-pray-

The livelong day, Keep thy heart in frame to pray.

Will ve do it? Will ve render To the high and mighty One, All the gift that ye can tender-Hearts redeemed by his dear Son?

Pray-pray-The livelong day. Keep your hearts in frame to pray.

He hore our sins

"God so loved the world that he gave his only begotten Son, that who-soever believeth in him should not perish, but have everlasting life." John 3: 16. Blest be the Lord, that sent his Son

To take our flesh and blood: He for our lives gave up his own, To make our peace with God.

He honored all his Father's laws, Which we had disobeyed; He bore our sins upon the cross, And our full ransom paid.

Temporal blessings.

Wish for them cautiously Ask for them submissively. Want them contentedly. Ohtain them honestly, Accept them humbly, Manage them prudently. Employ them lawfully. Impart them liberally, Esteem them moderately Increase them virtuously, Use them subserviently, Forego them easily, Resign them willingly,

### MARRIED.

On the 5th of Jau. by Bro. Jacob L. Kenegy, Abm. Kurtz to Martha Zook, both of Logan Co., Ohio.

late Sammel Godshark of Doyerstown and Township, who died 33 years before her. Henry Walter. The hope that God, in taking her from the hope that God, in the hope that God

On the 16th of July 1864, in Hunter Township, Edgar Co., Ili, of consump-tion, Jacob Hully, aged 30 years. During the latter part of his sickness he became axnious for his souls salva-tion, and started to go to Owen Co., Indiana, his former place of residence, for the purpose of being baptized and received into the Mennonite Clinrch, by one of our ministers. He met with some of his friends on the way, but became so poorly that he returned home came so poorly that he returned home ser, aged 31 years, 8 mo., and 18 days, again, hoping hishealth would improve, 5 he was buried on the 27th. A large so that he would be able to come and concourse of friends and relatives fol-ward. But he grew worse and calculated to seed for a Bishop of the Church Sinc Join Hunacker from Job22: 21, 1 he of the concourse of lated to send for a Bishop of the Church Iro visit him; but he soon discovered after which remarks were also made that his stay on earth would not be by the brethren Joseph Hendricks and long enough For this Bishop to get David II. Laudidis. She was a member there. He then requested of his be- loved companion as follows: "When I and lived up to the profession. She have my funeral serious preached by nearly displayed and respected by her have my funeral serious preached by neighbors, and by her godly walk and a Memonite minister," which are conversation declared plainly that she also was compiled with by Bon. We sought a better country. chael Mishler in the German, and Bro. Elias Mishler in the English language, from Matth. 24: 42, in the Mennonite

In the hospital, in the State of Texas, Andrew Weaver, aged 18 years and 59 months. He had voluntered and joined the army, contrary to the wishes of his parents, and his time of service to the wind of the parents, and his time of service to the wind of the parents, and his time of service to the wind of the parents of t had almost expired, when he was to Canada in 1908. Him who doeth all things well.

Ou the 14th of Jannary, in Hancock County, Ohio, of typhoid fever, Rebeca Freed, econsort of Bro. Paul Freed, aged 24 years, 9 months and 22 days. Her burial on the 5th, and relatives, and a funeral discourse 40:0, 7, 8; and the writer from Head of 10:0, 7, 8; and the writer from Head of 10:0, 7, 8; and the writer from Head of 10:0, 7, 8; and the writer from Head of 11:1.

was delivered by the writer in the English language from Jno. 11: 25, 26 Appropriate remarks were also made in German by Bro. Freedly. She leaves a kind husband and an affec-

It was evidently very painful and heart rouding for the only daughter, to heart-sending for the only daughter, to give up her dear mother, whom she acknowledged as having always heer so very good and kind to her. But we entreat her to how submissively to the will of Him, who doeth all things well, and east her burden upon the Lord. He in due time will remove every sorrow and wipe away every tear.

DANIEL BRENNEMAN.

Near Mt. Joy, Lancaster County, Pa., on the 10th of January, Fanny daughter of Jacob and Barbara Bru-On the 17th of January by the same,
On the 17th of January by the same,
Christian Zook from Fennsylvania, to
Malinia Y oder from Legan Co., Ohio.
The above are all members of the Omth Memonite Church. rents, yet their loss is its eternal gain, and if we heed the loud call which God has made upon us through the removal, by death, of this dear child, and be-In New Britain Township, Bucks by death, of this dear child, and by Co., Pa., on the 17th of November, come truly reconciled to Him, who Catharine Godshalk, aged 98 years, for mouths, and 23 days; widow of the late Samuel (Godshalk of Doylestown her again on those bright shores where us, has only called her home to join the angel-throng and enjoy endless glory On the 16th of July 1864, in Hunter and happiness.

A funeral sermon was preached by the brethren John Landis. Christian Nissley and John Brnbaker, For to me to live is Christ, and to die JOHN D. HERSHEY.

In Hocking Co., Ohio, on the 26th of December 1864, of typhoid fever, Salome Blosser, wife of Andrew Blosser, aged 51 years, 8 mo., and 18 days.

H. B. BRENNEWAY

In York Co., Canada West, on the

HENRY BARKIEV.

Him who doese.

Also, on the 19th of November 1884, near Middleburg, Clay Co., Ind., Elicar Middleburg, C. W., on the 20th of December, our cater Middleburg, C. W., on the 20th of December, our cater Middleburg, C. W., on the 20th of December, our cater Middleburg, C. W., on the 20th of December, our cater Middleburg, C. W., on the 20th of December, our cater Middleburg, C. W., on the 20th of December, our cater Middleburg, C. W., on the 20th of December, our cater Middleburg, Call of December, our ca were delivered by Bro. Enas absence in the English, and Bro. Jacob Bowen in the German banguage.

GEO. FUNK.

GEO. FUNK.

GEO. FUNK.

GEO. FUNK.

GEO. FUNK.

### A Sad and Fatal Accident.

A sad aceident occurred near Bow ling Green, Clay Co., Indiana, on the 13th of December. Wm. A. Abel and his brother Silas W. went out to hunt, and when about sixty rods from their father's house, Silas heard the report of his brother's gun, and looking round he saw him lying with his back across a log which he had just stepped over, shot through the head, He lived about four hours afterwards and was buried on the 15th. A funeral discourse was delivered from Job 14: 10. "But man dieth and wasteth away; yea, man giveth up the ghost, and where

### LETTERS RECEIVED.

Pre. David Sherk 2; Christian Newcomer; Jacob Sharp; D. S. Beiler; Henry Musselman; Peter Amatut; Pre. J. M. Brenneman; Geo. Funk; Jacob Krout 2; Simon J. Ressler; Abm. O. Aldefrei; Pre. Joseph Stuckey; Pre. John Thut 2; Wm G. Hendricks 2; John Koch; Jonas M. Hegy; Wm. Haldpman; John B. Senessig; M. Sottfow; K. Jacob S. G. Startow; K. Jacob S. G. Startow; K. Jacob S. Jacob S. G. Startow; Walter, Jacob H. Zercher; Michael Miller; Eltabach Siever; H. B. Reist; Henry Hage; Aaron B. Rittenbuse; Pre-Jonase; Pr Henry Walter; Jacob H. Zereher; Michael Miller; Elizabch Slewer; H. B. Reins; Henry Miller; Elizabch Slewer; H. B. Reins; Henry Miller; Elizabch Slewer; Pre. Matthia Eby; Selomon Yoder; Christ Stoner; Joseph M. Dertweller; C. K. Yoder; Pre. Joseph M. Dettweller; C. K. Yoder; John H. Steckley; G. R. Kalp; H. Yoder; Pre. John H. Steckley; G. R. Samuel Ramer; Fre. John Lapp 3; Philip Stauffer; Jacob Miller; Jacob Andrews; H. Jacob Kratz; Jacob L. Shattinger; John M. Alacob, Kratz; Jacob L. Shattinger; John M. Yoder; Pre. Daniel Brenneman; Pre. Jost Eally; Abner; Yoder; Martin Hershey; Jacob H. Shattinger; John Stoner; Fre. deer Masely; Pre. Jone Stoner; M. Kratz; Pre. Foter Masely; Pre. Jone Stoner; Joseph Freed; Joseph Leaman; John N. Masser; Henry Hershey; Jacob Shatten Pre. Co. mer; ii. usumer 2; b. b. 1901; Jacob M. Oberboler; John Strohn; Pre-Ausus Herr; Joseph Freed; Joseph Lemman; John Freed; Joseph Lemman; John Freed; Geiger Free Christ Berneman; Freed Geiger; Free Christ Berneman; Freed Geiger; Free Christ Berneman; Freed Geiger; Freed; Geiger; John K. Fedder; Christ Berny; John K. Landis; Mary Gross; Francis Mylin; Feler Baumgartner; Feter C. Steiner; John Kapp; Benjumin Eicher; Joseph E. Freed; Christ, Jacob B. Wann, Free John K. Pered; Christ, Jacob B. Woman; Pre. John K. Good 2; Philip Kariz; Agnes; Hartman: Henry H. Hershey 2; Jacob H. Waller; J. Hoffman Hershey; Moses Shank; ididen Weaver; Pre. Abm. Mast; Jacob H. Hershey; Fre. John Mast, Jacob; Hershey; John Mast, Jacob; Hershey; Hershey; Joseph Hershey; Sancely; John Shenk; Elias H. Eberly; Joseh Hershey; Joseph Hershey; Sancel. Edy; Martin Wilmer; Elias Snavely; John Shenk; Elias B. Eberly; Josiah Hershey; Christ, Hershey; Joseph Hershey: Samuel Jetsweller; Ahm. Overholt; John Herr (Miller); Frederick Gult; Abm. M. Kauffman; John H. Kalp; Tobias Blosser; A. Eby; Abm. Mylin; Henry R. Fox; John L. Miller; Peter Lehman; Peter Hariman; Lase B. Alderfer; H. M. Shom, Funk; John L. Kinolec; Jacob Witmer; Peter H. Stauffer; Pre. Christ. Bomberger; Pre. Amos Herr.

### SUBSCRIPTION-LIST.

	PAIR TO	No.	Ax's	Levi Herr,
tleo, Fank, Bowling Green, Ind.	Ger	24 8	1 00	Geo. Dietri
Jacob Kilmer, do	E & G	43	1 60	John Kran
Simon J. Ressler, Strasbarg, Ps.	16	48	1 50	John Run
Abm. O. Alderfer, Harleysville, Pa.	Ger	64	100	Jacob Den
Pre. Joseph Stackey, Danvers, 111.	2 Ger	64	200	Martin D.
Pre. John Thut, Blaffton, O.	Ger	**	1 00	Jacob Mol
John S. Thut, do	44	84	1 00	Geo. Graff
John Kohll do -	44	14	1 00	John Mell
David Bossiger, do	K & G	10	1 50	John Den
Henry Shank, Pendleton, O.	66	**	1 50	Abm. Kra
John Koch, Milnsville, C. W.		29	2 15	Jacob B.
Jonas M. Hegy, Sonder's Station, Pa.	44	24	1 50	Christian
John Stoltzfns, New Holland, Pa.	Ger	14	1 00	Jacob Kr
Jacob Rosenberger, Sonder's Station.	Pa. "	44	1 00	Geo. Step
Henry Brnbaker, Sheldon, 111.	Eng	**	1 00	Pre. Aero
Elizabeth Brnbaker, do	**	66	1 60	
J. B. Semsenlg, Reidenbach's Store, I	n. E & G	14	1.50	Henry St
Wm. Haldeman, Whitehallville, Pa.	84	34	1 50	H. B. Bre
Charles Haldeman, do	Kog	61.	1 00	Benjamin
Ell Clymer, do	44	14	1 00	Elizabeth
lienry Walter, do	E & G	**	1 50	Christ. R
Jacob H. Zercher, Lampeter, Pa.	Eng	66	1 00	Christ. C:
Elizabeth Siever, Allan, Pa.	64	**	1 00	Pre. John
Michael Miller, Chambersburg, Pa.	EAG	24	1 50	Abner Y

PHE	HE	RA	L	D	OF TRU	TE	I.			
David Keim, Addison, Wid. John Gorber, M. L. B. Relel, Spring G. Lenry Hego, Marion, Israel Snider, Berlin, Israel Snider, do Saruh Bingeman, Bre- Elliss Snider, Waterlo	, Pa.			00	Honry Frick, Clarence Centre, N. Y. David Murtin, do	Eng	21	1 00	Pre. John B. Good,   do	Eng
Vid. John Gorber, M	aytown, Pa.	Ger '		00	David Martin, do Peter Lehman, do	14	11	1 00	Henry L. Hoffmann do Christian Erlsman, Sporting Hill, Pa.	EAG
lenry Hego, Marion,	Pa.	EAG	. 1	1 50	Abm. Diller. do	64		1 00	Abraham Kaafiman, Manhelm, C. W. John C. Shantz, Badon, C. W.	Eng
srael Snider, Berlin,	C. W.	Ger		00	Moses Martin, do Abm. Martin do	44		1 00	John C. Shantz, Badon, C. W. Muses K. Snyder. do	Ger.
Sarah Bingeman, Bre	dan, C. W.	10	16 ]	00	Abm. Martin do Fanny Lehman, do	(ler	44	1 00	Mores K. Snyder, do Zohn Snyder, do	
Elias Snider, Waterlo	o, C. W.	3 E & 12 G 2 Ger		00 5	Abua, Martin do Fanny Lehman, do Henry Rhonda, du Jacob Frick, Harris Hill, N. Y. John Lehman, do Jacoli Shattinger, Gardenville, Pa. 2 John K. Yoder, Ortville, O. Aaron Kabns, Spring Garden, Fa.	E & G	44	1 50	Tobias Bewman, do Moses Hechstetter, do	
Klias Snider, Watorlo Jacob K. Beltler, Osk. Zatharine Sherick, Pe Solomon Yoder, Long Pre. Matthias Eby, Fi Geo. Swartley, Illilto Martin D. Rosenberge David Esileauan, Mar John G. Staaffer, Spip Pre. Joseph Shantz, 1 John Brenneman, Sr. Henry Sheak	nnsville, Pa.	Gar		1 00	John Lehman, do	BAG	41	1 50	Christian A. Miller, do	
Solomon Yoder, Long	Oreen, Md.	EAG		50	Jacob Shattinger, Gardenville, Pa. 2	E & 2 G	** :	3 00	Herman Bentler, do Christian Christner, do	
Pre. Matthias Eby, Fr	reeport, 111. wn. Pa.	Eng		50 1 00	Auron Kubns, Spring Garden, Pa.	Eng		1 50 1 00	Christian Shauk. do	**
Martin D. Rosenberge	r, Hilltown, P	8. 11	64			E & O Oer		1 50	Noah Bechtel, do Valentine Gildner, Berlin, C. W.	E & C
David Eshleamn, Mar John G. Staaffer, Spli	ticville, Pa.	E & G		1 50	David Krider. do	oer "		1 00	Honry Gildner, Peoria, 111.	Eug
Pre. Joseph Shantz, 1	losensack, Pa.	15	*	1 00	Benj. Witmer, do Benj. II. Witmer, do	Eng		1 00	George Glesel, Washington, Ill.	E & G
John Brenneman, Sr.	, Elida, O.	E & G Eng		1 50	Benj. H. Witmer, do Isuac Lehman, do	7 11-0	1	100	Valentine Gildner, Berlin, C. W. Henry Gildner, Percia, H. George Gined, Washington, H. Joseph Hershey, Intercourse, Pa., Henry H. Hershey, do Sophia, Wilder, Locke, Ind. Jacob H. Wilser, South Bend, Ind. J. Hoffman Hershey, Mt. Joy, Pa. Per-Abraham Mach, Walmt Creek, O. Oldeon Waaver, Goodville, Pa. Elizabeth Brecklik, Kinzere,	
John Brennenan, Sr. Henry Shenk, C. D. Beery, Issac Gross, Plamstes Jacob K. Nissley, Spr Simon K. Nissley, John Nissley, Br.	du	10	**	1 00	John Denlinger, do	41		1 00	Sophia Wisler, Locke, Ind.	Eng
Issac Gross, Plamster	dville, Pa.	E & C		1 50	Abm. Krider, do B. B. Groff, do	2 Eng		1 00 2 00	Jacob H. Wisier, South Bend, Ind.	
Simon K. Nissley, Spr	do do	. Eng		1 00	B. B. Groff, do Jacob M. Oberholtzer, Berlia, C. W. John Strohm, Mt. Pleasant, Pa.	EAO	**	1 50	Pre. Abraham Mast, Walnut Creek, O.	E &
John Nissley, Sr.	do	E & G	**	1 50	John Strohm, Mt. Pleasant, Pa.	Eng		100	Gldeon Weaver, Goodville, Pa.	E &
Jacob L. Snyder, Henry F. Brenneman Christ, Longenecker, Abm. C. Sfrickler, Sai Abm. Groff, Martievil Milton Groff, David Jobnson, Masco Jos. B. Johnson, Nishdan Lilingon	do	Eng		1 00	Joseph II, Leuman, Camargo, Pa. Pre. Joseph Freed, Ontario, O.	64	**	1 00	Elizabeth Breckbill, Kinzers, Benjamin Breckbill. do David Kessler, Sondersbargh, Pa.	Eu
Christ. Longenecker,	do	16		1 00	Jacob Pletcher, do Martin Hershey, Sporting Hill, Pa.	E & G		1 50		
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Emanaei M. Sayior Abm. Lebman, Ilami	netts Holm, C.	W. Ger	14		Hiram Peoples, do Henry Shanb, Lampeter, Pa. Jacob Herr, do	**		1 00	1srael W. Moyer, 40	Eug
John H. Steckley, Go	ermleys, C. W.	E & G		1 50	Henry Shanb, Lampeter, Pa. Jacob Herr. do	EAG	14	1 00		F 46
Sam'l H. Steckley, Menny Ehy, Berlin C	do . W	**		1 50	John Bruckhill, Strasburg, Pa.	Eng	**	1 00	Annon Witmen Lampeter Do	En
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Philip Stanffer, Steve	ens, Pa.	E & O Ger		1 50	Michael Kapp, Por, O. Jacob C. Troxel, Recubburg, O.	Eng	64	1 00	Christ, Young, do Tohias Blosser, Paulding O. Elizabeth Ehrisman, Sporting Hill, Pa. Joseph E. Schneider, Berlin, C. W.	Ge
John Gockey,	do	u	84	1 00	Jacob C. Troxel, Reedsburg, 0.	- "		1 00	Tobias Blosser, Paulding O. Elizabeth Ebrisman, Sporting Hill, Pa.	Ge
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	do	Ger E & G		I 00	Oco. Forry, do Menno Bowman, Bioomingdale, C. W. John Hilty, Janction, O. Frederick Geiger, do	- "	-85	100	Henry R. Fox, do	
Duniel Martin, Peter Nusbaam,	do	Kog	66	1 00	John Hilty, Jasctica, O.	EAG		1 50	Elizabeth Fisher, Mt. Pleasant, Pa.	E & C
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Jacob Androws, Stra	sburg, l'a.	Eng	10	100	Jacob S. Erust, Kinzer Place, Pa.	Eng E&G	10	1 00 1 50	Pre, Christ, Bomberger, P. O. not given. Abm. Fank, Geneses, 1li.	
Benjamin Shaub,	do	4)	T.	1 00	Francis Mylin, New Providence, Pa.	Eng	**	100	Abm. Fank, Geneseo, Hi. Joseph Blusser, do David Fank	En
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Jacob Denlinger, of Martin D. Ressler, S	ondershurg, Pa	L. B&G	64	150	Mary Gues, Doylestown, Pa.	EAG	16	1 50	Henry Sherick, Elida, O. Joseph Brenneman, do	Ge
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John Mellinger, John Denlinger, Le Abm. Kralz, While	anna Place, Pa hallville, Pa.		la la	1 00		Ger	44	1 00	Jacob Witmer, Lamneter, "	
		E & G	14,	1 50	Benjamin Root, do Samnel Sherk, Breslau, C. W.	Eag	28	I 00 2 00	Christian Stoner, Mt. Pleasant "	Eas
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Geo. Stemen, Brem Pre. Asron Good,	do '	Kog	*	100	Jacob Bechtel, do Sanuel Yoder, do John Kelchner, Canal Winchester, C Klizabeth Good, do	D. E & O	64	1 50	Abm. O. Gverholt, do	
Henry Stemen, . H. B. Brennemann	, do	34	14	1 00	Elizabeth Good, do Renoni Stemen, do	**	66	1 50		En
Benjamin Huber, I	Bremen, O.		**	1 00	Pre. Jacob Bowman, do		28 24	1 50	John R. Mumaw, do	E &
Henry Stemen, H. B. Brennemann Benjamin Hinber, I Ellizabeth Eversole Christ, R. Kagay, I Christ, C. Beery, Fre. John Hinnack Ahner Yoder, Shar	North Berne, Bremen, O.	O. EAG Eng	14	1 50	Benoni Stemen, do Pre. Jacob Bowman, do Samuel Shumaker, do Ahraham S. Lehman, do	Eng	24	1 00 1 00	Daniel Fretz, Monnt Pleasant, Pa.	E
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Abust Voder Share	er, Logan, O.	EAG	16	1 50	Nicholas Stemen, Pickerington, O.	E & G Ger	86	1 50	John Loucks, do	
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# The Benald of Truth.

Devoted to the interests of the Denomination of Christians known as "The Mennonites."

Whole No. 15.

## CHICAGO, MARCH 1865.

Vol. 2.-No. 3.

# the Merald of Truth.

MONTHLY RELIGIOUS PAPER PUBLISHED IN ENGLISH AND GERMAN,

t One Dollar a year in either language.

JOHN F. FUNK. 1.42 SOUTH MORGAN ST., CHICAGO, ILLINOIS.

PRINTERS TESS Printer, 93 Handalph St., Chica

The Duty of Christians in the

Letter from H. Grattan Guinness to

a Christian Brother.

I can understand, however, the than men-(Acts iv. 19, and v. 29).

ner in which your mind has been These are the duties of Christians drawn into its present state of perplex-tor error. You have listened to the down in the Scriptures, and the only lly or error. You have instead to the down in the Scriptures, and the owners of man, rather than those of food. Human arguments and human as the Word of thol does not come at the many of the standard of the such that the many of the such that the such th

to fill the whole earth with its presence and gardeness of the state o bellion against God, (Statu being still towards met, towards too and process not snow that there are acts bellion against God, (Statu being still towards met, toward each other and commanded by the twick which are for its prince and its god—John xiv, 30; 2 towards the world, we find they are bidden by the second? Does it not

and point the arguments apply of war have a constance with the views of our own of the server and the point; you must a senough for the discopler that he does not constitute the point of the server and the public your mind is exercised about your daty as a Christian fair the server and the public your mind is exercised about your daty as a Christian and as a minister of the Gospel, to offer you in few reighty considerations inport this mater, and the public your mind is exercised about your daty as a Christian and as a minister of the Gospel, to offer you in few reighty considerations inport this mater, and the public your shall be proved the constant of the constant of the great of th

the fact that war was permitted and been commanded by God, under the good to them that late yon, and pray Jawish dispensation, and that what for them which despirefully use you was right for the people of God to do and persecute you; that ye may be the then, cannot be wrong mor. Let me children of your Father which is in entreat you to pause and consider what is not provided by the contract of the maketh His sun to rise you say?

the common to the divine word; there is governments, nor in any way to identify himself with them, but simply to seek to hinder you from this—they will the seek to hinder you from this—they will does not command him to use the life of the seek to hinder you from this—they will the seek of the correct the the seek as the single are the seek to hinder you for the you have the seek to hinder you for the you have the you have the seek to hinder you for the you have the seek to hinder you for the you have the you have the seek to hinder you for the you have the y

[The following letter was written a reference to the present war in our land, but the arguments apply to war all eases, and are in such exact respondence with the views of our own burch on this subject that we feel it will be a fixed by the does not even tell them to defend up the first would be wrong under the second as dear children, and wealth in love as dear children, and wealth in love as dear children, and wealth in love as the condition of the second of

war.

Perhaps, like many others, you urge the fact that war was permitted and successful by the fact that war was permitted and successful by the fact that curse you, do see the fact that curse you, do

whom Christ pronounces blessed, in the 5th ch. of Matthew. "Bessed are in exercise of strict justice towards in the Lord will export in spirit: blessed are they that the Lord Jessed Uniter, which the Lord Jessed Christ goodness, meckness" (fal. v. 22. 23.), said into bin, "Arise, get thee which de houses and thier than the Lord Jessed Christ goodness, meckness" (fal. v. 22. 23.), said into bin, "Arise, get thee to Zare-thou which de houses are the which de house and thier than the longed to Education of the Lord Jessed are the market and the Lord Jessed are the which de house are the which de house and thier than the Lord Sare the which de house are the which de house and thier than the Lord Sare the which de house are the which de house are the said and the Lord Sare the which de house are the which de house are the which de house are the which the longed to Education of the Lord Sare the which the longed to Education of the Lord Sare the which the longed to Education of the Lord Sare the which the longed to Education of the Lord Sare the which the longed to Education of the Lord Sare the which the longed to Education of the Lord Sare the which the longed to Education of the Lord Sare the which the longed to Education of the Lord Sare the which the longed to Education of the Lord Sare the large that the Lord Sare the large the large the large that the Lord Sare the large the large the large that the Lord Sare the Lord Sare that the Lord Sare the Lord Sare the Lord Sare the Lord Sare that the Lord Sare that the Lord Sare the L

never faileth." What a contrast does in mingled instice, and are opposed to this present to even the spirit of dether experies of pure grace. Observe, founding precepts of war; and, from that whatever else we have, if we have the third whatever else we have, if we have the third this charity we are "nothing" bewordly men towards each other.

If A to the account which the third the charity we have the third the th

Look also at the works of the ficsh. and the fruits of the spirit, described in the fifth of Galatians. Here again we find contrasted the spirit of war and that of Christianity.

### THE WORKS OF THE PLESH.

"Now the works of the flesh are manifest, which are these: Hatred, variance, emulations, wrath, strife, seditions, enviyings, marders, and such like; of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kinedom of God." the kingdom of God.

## THE FRUITS OF THE SPIRIT.

the fruit of the spirit is love, joy peace, long-suffering, gentleness, goo faith, meekness, temperance; against

What, let me ask you, are the passions which lead to "wars and fightings," but those of the flesh, here so solemnly condemned ! And on the other hand, how is it possible to conceive "wars and fightings" earried out, on the principles of the fruits of the spirit, here so earnestly enjoined?

Is it possible for man, ou principles

py are they who, like the apostle, can that a Christian engaging in or encouradd, we "who are Christ's have cruci-fied the flesh, with its affections and Dear brother! "If we live in the spirit, let us walk in the spirit, we "shall not fulfill the lusts of the

of Matthew. One of the cases there 17th chapter of the 1st book of Kings. fore whom I stand, there shall not be mentioned, in which our Lord commentioned, in which our Lord com-mands non-resistance on the Christ-Israelites, God's chosen, highly-favored to my word." God ever watchful over and the control of the Christian's part, is the case of the Christian's port, and the case of th

den by our Lord in the fifth of Matthew, Saviour, and that he will not permit sin the cery thing permitted by God to the Jews muler the old discussions and unrebuked.

ed to that of war! And observe the benediction he pronounces upon the benediction he pronounces upon the benediction he pronounces upon the meek, the meeriful, and the peacemaker: the meek "shall inher the earth." the uncertiful "shall obtain merey:" and the peacemakers "shall be called the peacemakers "shall be called the Well may these words present the will be called the peacemakers "shall be called the peacemakers "shall be called the peacemakers "shall be called the christian is responsible to God to God to Well may these words present the spirit of Christianity, seeing they give us the very transoript and image of the ment. On no other, surely. Now mand I lis non-avenging evil trend to the christian is not one which does not, in spirit, on the words the character of Christ hinself. to the very transcript and image of the mant. Its non-avenging evit treatment of Christia thinself.

Look also at the characteristics of Christian charity, presented in, Cor. still. I quote some of them. "Charity The same principle which prolibits are still a possible in some of them." The same principle which prolibits are still a possible in some of them. The same principle which prolibits are still a possible in some of them. The same principle which prolibits are still a possible in some of the same principle which prolibits. suit 1 quote some or the same of the same

II. As to the precepts which the Word of God gives to the Christian

PRECEPTS OF WAR. Resist evil treatment from others, "Hate thine enemy." (Quoted in Matt. v. Recompense to your enemies evil for evil

Recompense to your enemies evil for cril, Avenge yourselves on those who oppress you, or rebel against you. Submit not to insult, injustice, or cruelty; rengeance is ours—we will repay, overcome opposition and rebellion with the word and gut, with shot and shell. Pollow war with the enemies of your coun-

try. Fight for military glory.

For the rest of these precepts each reader can supply the opposite, for himself .- (Ed.)

I cannot forbear adding, in review fensive, does so in open violation of these and similar Scriptures, that it every precept of Christianity bearing s my solemu conviction before God upon his conduct in this respect. of love, long-suffering, gentleness, of these and similar Scriptures, that it goodness, meckness, and peace? Hap- is my solemn conviction before God

### The Widow of Zarephath.

There are passages in the Holy serip- ere it can shoot forth its blade. The flesh,"

Before passing on to the next point,
I would notice some objections nygod
against the views I here advocate. It
is alleged that the passages already
quoted refer exclusively to the Christian's duty of non-resistance when perscented for (thrists sake. To prove
the fallacy of this objection it is enough
to refer to our Lord's words in the 5th
Wildow of Zarephath, recorded in the ture peculiarly calculated to strengthen to refer to our Lord's words in the 5th Widow of Zarephath, recorded in the

objection of the Holy Spirit, prayed for a heavy and where he had commanded the visitation upon them. "He prayed ravens to feed him. Elijah speeds to

smoother: blessed are smock; blessed are seemed at blessed are they which do have the part of the which are persecuted for ighteousness take. This is the spirit of true Christiantly I and how opposite of true Christiantly I and how opposited to that of war! And observe the benediction he pronounces upon the on the room of the surface of the proportion the Christian's resisting evil treatment from others. I go still further. There grant it; but while she is going be

Paggars of Chairtraire.

"Resist not well," Matt., "39,

"Love your enemies," Matt., "44,

"Recompense to no man evil for evil,"

Rom, xii, 17,

"Dearly beloved, avenge not yourselves,"

Rom, xii, 19,

"Bour, xii, 19,

"Dearly beloved, avenge not yourselves,"

Rom, xii, 19,

"Outercome a mine—I vill repay, saith the

Lord," Rom, xii, 19,

"Overcome evil with good," Rom, xii, 21,

"Follow passe with all men," Ifob. xii, 14,

"Overcome evil with, good," Rom, xii, 21,

"Patt on, therefore, as the elect of God,
holy and beloved, howels of mercies, kindness, humbleness of mind, meckness, longselvering, for beaving one another, and forselvering, for beaving one another, and forselvering in the results of the ford must not strive,

"The servant of the Lord must not strive,
but be gentle unto all men." 2 Tim, ii, 21,

"I eard you forth as skept in the midst of 'I' end you forth as skept in the midst of 'I' end you forth as skept in the midst of 'I' end you forth as skept in the midst of 'I' end you forth as skept in the midst of 'I' end you forth as skept in the midst."

"I send you forth as sheep in the midst of wolves; be ye therefore harmless as doves. Matt, x, 16

Matt, x. 16
"Put up again thy sword into his place: for all they that take the sword shall perish with the sword," Matt, xxvi, 52.

(Conclusion in next number.)

calamity. The green herb is withering on its stem, and the grass shriveling eattle are roaming over the blighted ground in fruitless search for their no exhausted and perishing. pietnre of the direful effects of the curse incurred by man's disobedience!

Elijah, as the prophet of the Lord, went forward, and delivered a message anto Ahab, the king of Israel, saying, "As the Lord God of Israel liveth,

phet follows the call of his God, and a the gate of the city of Zarephath finds the poor widow gathering sticks for fuel. He calls to her, and says, "Fetch me, I pray thee, a little water in a vessel that I may drink." This was no makes yet another, "Bring me, I pray thee, a morsel of bread in thine hand." Now comes the moment of hesitation, for great necessity pressed her. She said, "As the Lord thy God liveth, I glory to help in our time of need. But a great trial of her faith was yet to be made. "Fear not," said Elijah, "go and do as thou hast said; but mako me thereof a little cake first, and bring it to me; and after make for thee and for thy son. For thus suith the Lord God Israel, the barrel of meal shall not waste, neither shall the eruse of oil fail until the day that the Lord bringeth rain upon the earth."

The kind widow was taught of God to do what his prophet directed her; she believed his words, and so became heir of the righteousness which is by according to the saying of Elijah; and she, and he, and her house, did eat many days."

We may conceive, that having disosed of her little store, she experienced the temptations with which the enemy of our souls well knows how to harass us in our trembling dependence upon the divine promises. But all these fears wero dissipated when she found that the barrel of meal did not waste nor the cruse of oil fail. The same blessed Saviour said to his disciples, "Your heavenly Father knoweth that ve have need of all these things." Oh! that all were equally disposed, and enabled to rest on the promises of God in filial confidence, and so nevor to withhold more than is meet from oth ers, from a selfish fear of personal distress.

It will avail us nothing at the last great day that we may have worn goodly apparel, and fared sumptuously here below; but oh! how unspeakably important, how precious beyond all thought will be that greeting from the lips of the Saviour, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me

being made heirs of that righteonsnoss by faith, in which Abraham is the father of all who believe; but what is the extent of our faith? Does it in any for Christ's sake). The objection therefore falls to the ground.

Again it is stated that the passages here quoted discountenance and forbid or all the milk of the passages here quoted discountenance and forbid or all the passages are found as included spirit of receiving and six mouths." James Lette true Christian ever persevere divine command, not indeed delivered madice; not an infliction of deserved parallel on the care of the passages and six mouths." James Lette true Christian ever persevere divine command, not indeed delivered in the path of duty pointed out by his guildent on his people, to teach them that the is a just God as well as a large fifth of Matthew. Seviour, and that he will not permit six and there is no case so despected to assage to the passage of the pa and unshaken confidence in the shall be made to work together for ms and unshaken confidence in the prompted and cannot be therefore merely a wick-and control of the carth parched with a great of spirit of revenge and malice. No drought. The king on his throne, assume there had been no rain in one will say that God ever sanctioned the humble peasant in his cottage are such a spirit; but it is impossible to alike partaking deeply in the general

# Correspondence.

For the "Herald of Truth "

Bowling Green, Clay Co., Ind. Dear Brethreu and Readers of the Horald :- Herewith I will inform you of a visit I made to Chicago, Ill., and e Elkhart Co., Indiana. On the 17th of September 1864, I

left home and traveled on foot to the Illinois state line. Here I stopped at the house of an old acquaintance by the name of Samuel Garber, who at the time was very sick with lung fever. He was a native of the state of Virginis and had moved from there to Logan Co., Ohio, and from there to this I remained with him from Wednesday afternoon until the latter started for Sanford Station. When I bade him farcwell, he said: "I hope when you come to see me again, I will be restored to health and able to enjoy vonr company more satisfactory you." But alas! since my arrival home I learned that he had departed this life, and was buried on Sunday after I left him. It reminded me of how poor mortal man uses every exertion to get well when physically disabled, and yet how little he thinks about his sin-sick soul, that never dies, and makes so little exertion to seeure its eternal welfare.

I remained at Sanford Station until one o'clock in the night, when I took the ears for Mattoon, and from there I went to Chicago, where I arrived, sately at 11 o'clock on Friday night I went to a Hotel where I staid until the next morning, and then started out early in search of Bro. John F. Funk, and when I found him I was received by him in a very cordial and friendly manner, and shared his hospitalities until the following Tuesday morning.

I then took the cars for Elkhart station, Elkhart Co., Indiana, where I arrived in due time, and then traveled a distance of some six or eight miles with him and his tamily.

After this I visited from place to any native state, y righing, and some ling any any interference would be useful or from other parts of the country; I also edifying. Yet, with the help of fool, visited many relations with whom I I will do what I can. beard many edifying discourses. I all touch upon the point which, if you recparticularly at the Conference Meeting. time to come. I also rejoiced greatly to see the young people and death of our Saviour, and also to become acquainted both with the brethren residing there and those from a

took my seat in the cars and started

ren, let us become stronger and stronger in faith and love towards God, and press forward "toward the mark for the prize of the high calling of God in Christ Jesus," our Lord and Saviour; that when he comes, he may find us that when he comes, he may find us watching with oil in our lamps, having them trimmed and burning, that we four thousand that were redeemed from the earth.

During my absence from home, six Duting my answere rout found, set spergeretten. I would yet sny, in the young men were buptized and added and added to our Church, just after the Drath had distingt to our Church, just after the Drath had distingt to come Menunoites, nor that the Omish must be state place. Four of these were draft. ed and compelled to go, as they had united with the Church after the Draft had taken place, but were permitted to go into the hospitals and wait on the of fellowship and roccive each other as ers, and with the help of the Lord bego into the hospitals and wait on the sick, which we believe is not contrary to the dictates of our consciences and no violation of the Gospel, or the principles of our Church. have families, and may it please the Lord to be with them in the many hard and trying scenes, through which they will have to pass, and when their time is ended, may they return to their families and friends; may they be strong in the faith, and thankful that they em braced and held on to the true Faitl Christ Jesus, which is an anchor to the soul, both sure and steadfast; may the from our country's demands, but nutil time to them shall be no more, is the prayer and the sincere desire of the

GRORGE FUNE

### A Letter from Davis Co., Iowa

Dear Friend, J. F. Funk! - I find it my\_duty also to write something for the "Heralu of Truth." As I have, for some time, maintained a on foot, to the residence of Bro. Daniel correspondence with the dear brethren, dollars per acre. We bought 207
Brenneman and spent a comple of days Daniel and John M. Brenneman, I was acres of prairie, and ten acres of Timrequested by the latter to let something from my pen also appear in the lies- from which drift 10,000 bnshels of coal place, and met many brethren with ALD. I have often thought that I ought whom I was not previously acquainted, to write something, but I, at all times, 121 cents per bushel at the bank. The also many acquaintances—some from my native state, Virginia, and some ing anything that would be useful or and water plenty by sinking wells.

heard many edifying discourses. I al-so enjoyed myself attending many ollect, I mentioned on a former occawith the brethren and was sion, and to which I received, at you very profitably entertained by the many excellent sermons which I listened to, ren John M. and Daniel Brenneman, which caused me to rejoice greatly pand when the Sacrament of the Load's because they were both of the same Supper was administered, which I think will be remembered for a long Mennonites and you old Old Mennonites and you old Mennonit Mennonites and you old Old Menno-nites ought again to unite. I have often to see the young people submit them-thought, what a pity it is, that we non-selves to the Church, (and I hope also resistant Christians should be so much seves to the Chirch, (and I hope as or resistant Christians should be something to God by baptism. I felt that I divided, and yet be so nearly of one should like to be with the brethern mind. For, it is, for the greater part, only ontward matters, which have hither to separated as. It is true, indeed, that there is a slight difference between ns in respect to shunning, but I could also agree with the views which John M. Brenneman confessed to me in his On Thursday the 20th of October I worthy communication on the subject, for home, where I arrived on Saturday to be observed; and also with the resoof nome, where I arrived on Salimay to be observed; also are was used in regard thereto by the afternoon in good health, and found my friends also well.

I think we cannot be too thankful to I think we cannot be too thankful to I think we cannot be too thankful to I was a superior of our Denomination observed; also are was a superior of the superio

A portion of our Denomination of Almighty God for his protecting care, which he has manifested towards us cases, too strictly; not morely the poor mortals, from the carliest period of our existence, down to the present time, and is still extending his love, long-suffering and forbearance towards the protection of the

watching with oil in our isings, naving them trimmed and burning, that we may be prepared as wise virgins to go in with him to the supper of the Lamb, to join with him to the supper of the Lamb, to join with the heavenly host and the kingdom of Penee. I do not mean to to join with the nearthy note and to Kingtom of Pence. 1 to indicate blood-washed throng of Almighty God and sing with them the song of Moses called Mennonites, nor that you could and the Lamb forever, which none can sing but the one hundred and forty and sing but the one hundred and forty and but a certain portion of them, as abovesaid; for the two denominations are already too much divided, which is to be regretted. I would yet say, in the language of J. M. Brouneman's communative of others, who are more obedinites must become Omish; but that to the same, as we were in church, those that are so nearly of the same namely Jesus; and in such a way we brethren.

> In conclusion, I would wish that no one might take offence at what I have ney. written, but be girt with the bond of love. Prove all things; hold fast that

N. B. If you, Friend Funk, think it roper to give the above a place in the

C. BRENNEMAN.

### Letter from Livingston Co., Ill.

Lord Jesus Christ, with the indwelling light on one passage, another on an-power of the Holy Ghost, to a brother-other, and in such a way we can ad-

about our location and the advantages work which our Brother has under-of the country may not be out of place. Land is worth from twenty to thirty cause it to be beneficial to our ber, with a vein of coal four feet deep, were sold during the past winter dicates that it is a healthy loss

We live 18 miles south of Ottaws nine miles east of Winona on the Ills.

Central R. R. Now if any of the tent lay her leaden hand apon our tembrethren desire to make their home in and see this country, as I think they ean do as well here as in any other part of the State. We have J. Bachman lives, and about the same distance to Woodford Co. where Pre. I me where so of our distressed Master.

Jost Bally lives. Our Land joins that which, amidst the most abusive and There are 175 acres under cultivation. the balance in grass. There is a comfortable house on it, and an apple action, which brought him from an in-orchard of 70 trees. There is also a finite height above all worlds, to make, school-house on one corner of the

From your sincere brother in the with the rembrance of that che

### Letter from Lancaster Co., Pa.

STRASBURG, Jan. 5th, 1865.

to obey the Lord; they feel a burden within their breast, but alas! before we reach our home, the deceiver comes in thoughts into the world; we begin to feel more easy, and soon forget the greater part of what occured during

Now if we have such a paper in our come the followers of one, who will richly reward us at the end of our jourme the followers of one, who will

But again we hear persons saying: "If we wish to read, we have the scriptures, which is all that is necessary Far be it from me, to think to read. that these few columns, which we get HERALD, You may do so; if not, it will also be right. Yours in love reading the Testament or Bible.

But when I read the Testament or Bible, there are so many passages of which I do not know the spiritual meaning, and by having explanations from others, who have greater talent Reading, Feb. 6th, 1865.

Much esteemed Brother and Sister in the Lord:—Grace be unto you, and peace from God our Father, and the parts of the parts of the parts of the parts of the stripture. One may have salutation in Christ Jesus. Amen. monish one another on our journey, as I will now let you know that we we are but poor mortals, and can do have located ourselves near Reading, nothing of ourselves. I therefore hope in Livingston Co., Ill. A few items that the Lord will bless the important salvation.

### Antitodes Against Unruly Passions.

ed torch, to kindle the flame of resent ment in our breasts? does flattery ply our ears with her inchanting and in per, and mould into our minds her sour Illinois, I would advise them to come leaven, in order to make us a burden to ourselves, and unamiable to others perhaps from the dangerous objects, and not so some twentyfive or thirty miles to much endeavor to antidote, as to shun, Gardner, in Grundy Co., where Pre. the moral contagion. Let us revolve of David Holmes from Pennsylvania. provoking insults, maintained a uniform tenor of mushaken serenity. us contemplate that prodigious humilhis bed in the dust of death. Let u sooth our jarring, our uneasy passions, and resignation, which rendered him, in the deepest poverty, unfeignedly thankful; and, under the henviest tribulation, most submissively patient.

There will be little else we shall want

For the "Head of Truth " A Journey to Ohio and Michigan.

Bremen, Fairfild Co., O., February

14th, 1865. Dear and much beloved Brethren

of you, at your request, to write to them when I get home But meeting with many of my old friends and ac quaintances, from Va., and having formed new acquaintances with many beleved brethren and sisters whe also that to write to each one individually that to write to each one individually would consume too much time. I will therefore endeavor to write to all therefore endeavor to write to all through the Herald a brief account of any trp, which was of so great enjoyment to me; for I have for a long time had a strong desire to pay a visit to my brethren and sisters in the Western Herald as the first of the strong that I can say I feel greatly en. Constants and a companied us Bro. Null kindly took us to Grafton We, Left, are the most of the work of the strong desire to pay a visit to my brethren and sisters in the Western Herald and a companied us Bro. Null kindly took us to Grafton We, Left, are find and weak.

shed by them upon hearing the afflict-ed one making the solem yow and conthe ark of safety, this may also lot. How important it is to serve your good chance here. God while you are in health, for may not even have time to repent upon your sick-bed. It is a dangerous ex-periment to depend on sick-bed repentance. Then take the timely warning and serve God. Work while it is day: the night cometh, when no man can

But to return to my journey, I left home on the 9th of Jan. in company one one oretinen cook as into the the lonely hours of her affiliefions, she included of Bro. Bowman's, a will not forget the duties she owes to fellow-minister, where we staid all higher food and Savior.

Their son conveyed us to Crestline to the cook of the can be better imagined than described. We had four meetings in the neighborhood, which were largely attended.

On Monday, the 16th. On Mouday, the 10th, we again took Orryille, met our orestical rectangle from Columbians. They were much we again met with Bro. D. Brenneman, and attended four meetings. We then a sorry that it had not been convenient sorry that it had not been convenient. we again met with Bro. D. Brenneman, pleased with their visit. I was only ministry, is at present very encourage and attended four meetings. We then went to Medina Co., attended two more than to be enconvenient went to Medina Co., attended two more than to be so along with them also, as meetings there, and were taken to Grafken, where we took the train to Toledo. Here Bros. Brenneman and Shaum again left us and took the train some future time.

They were much which evidently attend our traveling this and other such like sad occurred ministry, is at present very encourage in the and represent the sade occurred ministry, is at present very encourage in the and to the real-less # and we trust that those of our ministry is at present very encourage in the ministry, is at present very encourage in the ministry, is at present very encourage in the and other such like sad occurred ministry, is at present very encourage in the ministry, is at present very encourage in the and other such like sad occurred ministry, is at present very encourage in the ministry, is at presen

for Elkhart, Ind., while Bro. Brundage and myself took the train for Monroe, Michigan, whence we went to Peters, burgh, and walked eight miles to the residence of Bro. Brundage's aged benjamin Breuneman couveyed us to make a sistence of Series and the same of the same and the state of the same and the s bath. On Monetay, the 22nd, we went, ing again in the afternoon and evening, and extend His kingdom fir and win all the rich grace of God, our Heavenglath or rich glath or rich grace of God, our Heavenglath or rich grace of God, our Heavenglath or rich glath or rich grace of God, our Heavenglath or rich glath or rich grace of God, our Heavenglath or rich More memores are still moving there, ingyet, a was permitted, for the manabous lear in land still being cheap. I think it time, to visit live. Jacob Kratz's. The would be a good place for many of us evening nassed pleasaulty and onickly to go to, who have no land. It is a by. In the morning, they accompanhealthy country and every thing seems lied us to the house of God, where, in May we thy word preclair. to be flourishing. We attended one connection with many dear brethren to be noursing. We attended one connection with many dear overturen meeting there at Bro. Martiu Goods house.

On Friday the 27th, we again took

Though his physical strength has per-

States, and I can say I feel greatly encouraged to go on in the spiritual field of Inhor.

Feb. 15th. I again resume my pento day, but before proceeding with the further account of our journey, I here introduce a brief statement of the inciintroduce a brief statement of the inciwell. I remained here two days, at of yisiting the aged Mother and friends. dent, by which I was called from my writing yesterday. I received a message from one who was lying very loc Verettine, thence to Columbus, where with fever and desired to be baptized. I, therefore, attended the occasion, which was a solema one. There were many young present who seemed to be deeply affected. Many tears were shed by them upon hearing the afflicted and thanks be to the good. Father shed by them upon hearing the afflicted and profitable and the shed by them upon hearing the afflicted and the shed by them upon hearing the afflicted and the shed by them upon hearing the afflicted and the shed by them upon hearing the afflicted and the shed by them upon hearing the afflicted and the shed by them upon hearing the afflicted and the shed by them upon hearing the afflicted and the shed by them upon hearing the afflicted and the shed by them upon hearing the afflicted and the shed by them upon hearing the afflicted and the shed by them upon hearing the afflicted and the shed by them upon hearing the afflicted and the shed by them upon hearing the afflicted and the shed by them upon hearing the afflicted and the shed by them upon hearing the afflicted and the shed by them upon hearing the afflicted and the shed by them upon hearing the afflicted and the shed by them upon hearing the afflicted and the shed by the shed and the shed by the

P. S. Perhaps many may wender fessing her former sins. Oh! this where I intend to settle, as I have should be a warning to all young people been looking for a place, and also reshould be a warning on all young people level tokening for a piace, and a see who live so careless and unconcerned, clearly the properties of the war. I have been concerned, every considerable the properties of the war. I think I will great importance and necessity of deviating the ark of safety, this may also be your remain in Fairfield, as I have found a voting a portion of their time in initiation the English and German III.

> DHL The following is a further account of the same journey by Bro. D. Bren-

reman:—
From Columbus we proceeded on the train to Galiou, where we went on foot to Pre. Joseph Freed's, a distance of six miles, but arrived after the time But to return to my journey, a second of the point of Jan. in company with D. Brundage and C. Shaun from Indiana. Several of the brethren accompanied us to Eversole's Meetinghouse, where we had specified in the evening. On the 10th, nearly two years they were in sual health, excepting willingly make! What hardships did they not entering with a lingering disease for incently two years. We hope that, in purpose, and afficient of the proposed the capture of the suffering with a lingering disease for this proposed the capture of the proposed the prop announced for public worship. We

Their son conveyed us to Crestline Their son conveyed us to Crestine Colmubis, where we took the train for Galion, walking thence to Pre. Freed's, essary to separate into two companies in Richland Co., where we spent the in Richand Co., where we spent the in order to be at home again by the ingit. On the 12th, we were taken to Crestine, where we took the train to Wooster. Hero D. Brennouna and C. Shaum got off, Brundage and kny-saff going on to Columbiana, where we self going on to Columbiana, where we stayed from Friday evening till Monday with the histories, a distance of eather than the state of the stayed from Friday evening till Monday with the state? A distance of eather than the state of the stayed from Friday evening till Monday with the state of the stayed from Friday evening till Monday with the state of the stayed from Friday evening till Monday with the state of th stayed from Friday evening fill Monday includes there we had meeting the tionate brethren and sisters who showed us the kindest toye. I bere also met some of my old and dearly beloved brethren and sisters from Va; Benj. Wenger and family, his two took me the first families; which gave the remaining the first families; which gave me much pleasure and satisfaction, and Brenneman conveyed me to Holmes the pain of again parting from them County, on Saturday the 14th, where there was meeting on Sunday. The ly attended. County, and ou Monday morning, at we again took Orrville, met our brethren returning

bath. Ou Monday, the 22nd, we went, ing again in the afterneon and evening, and extend His kingdom far and wi

place, he declares, "I must preach the

Kingdom of God to other for therefore am I sent."

With strength and help divino May we thy word proclaim: To every nation, every clime, Help us to teach thy name.

DANIEL BRENNEMAN EINDART IND

Letter from Hamilton Co., Ind.

God only wise be thanks, bonor, and glory everlasting.

In conclusion I would beg leave to who like myself, have had to leave the urge upon my ministering brethren the houses on account of the war. ting the example of their blessed Savior and his apostles. We find that our are from the Shenandoah Valley, as Savior, immediately after entering upon lis mission, "went about doing good." are also renders of the Heralin lis mission, "went about doing good." Not content with having taught the in the paper, if you think proper. great multitudes which pressed upon an living with my nucle Henry Hill him to hear the word, from day to day, as he journeyed from place to

German paper.
Address, Ciccro, Hamilton Co., I cities also, May a May success attend your efforts

JNO. L. RHODE

A Serious accident

ence to all nations!

My dear brothren and fellow-laborman by the name of David Miller My dear brothren and fellow-labor-ers, you will allow me, in all sincerity of soldier who had been in the servic heart, to present to our several consid-erations this question. What is there, that we may render, in the great day of the Master's coming, as a reason or and the ball took effect in his side at crosse for lethargy or negligence in lodged against the ribs. It was take

oxense for lethargy or negligence in lodged against the ribs. It was take this respect, in this day and age of the world? Oh! let us remember that be who bids us "go into all the world and preach the gospel to every creduce," will, in the day of his righteons judgment, demand faithfulness at our hands. He will say, "Well done," to such only, as have done well. He will not acknowledge us as having been "good and faithfulness having been "good and faithfulness five around the total and faithfulness five around the family are in regard to their souls see the such as the such asu acknowledge us as naving been "good and faithful servants," if we are not family are in regard to their souls "good and, faithful. Yos, we will be vation, and put off their return to 6 held responsible for the use we make of the talent or talents entrusted to our takes place, which alarms them, a care.

The success and blessing of God, which evidently attend our traveling this and other such like sad occurred.

THE HERALD OF TRUTH.

For the ' Herald of Truth." The coming of Christ. L. M.

Virginia, and these removing from

eme such one weuld ceme among us

and settle here, especially one whe can

speak both, the English and German lauguage. I think he could do a great

deal of good in our Church. Should any one desire to find a home among

ns, and would addres, a letter to Bro. Jacob Kaempfer, Fostoria, Seneca Co..

Ohio, we would tell him all about the

country and give him a good chance for a home, or we should be glad to have him make us a visit and sec for

Still Another.

OSKALOOSA, MAHASKA Co., IOWA,

take the liberty to write a few words to

ns into all truth; yea, may the same guide and direct us all through our

earthly pilgrinage, until we attain to a blessed life in Christ, to whom be

praise, honor, and glory forever.

The reason why I take the liberty to

write to you is this: In the January number there is "A Timely Hint," and

if I understand this hint correctly, it

refers to this: That ministers of the

Gospel should not only go to numerous congregrations and aid in building up

should also go to scattered members, and to churches which are weak, and

help to build up those; this is the view I took from it. And thus I think it

and sustaining them, but that

Worthy Brother in the Lord:—I

Feb. 8th, 1865.

West Millgrove, O.

himself.

D. I M BREVEREY

"Rehold I come quickly; and my reward with me." Bev. 22: 12.

Rehold the Lord will quickly come, The time is surely close at hand. When he shall call his ransomed home Te Canaan's peaceful, happy land.

Behold he bringeth a reward For all who served him faithful here: Rejeice, ye saints, go meet your Lord, And shed no more a mournful tear.

Behold, he cometh with the clouds. All eyes shall see him, Lord of all; With them who pierced him, causing wounde

All kindreds wailing prostrate fall.

Baheld the Heavens with great noise Now pass away, and Earth shall burn; The trumpet sounds with thunder voice, While sleeping millions now return.

Behold him on his throne so high In splendid glerious majesty; All nations to him drawing nigh, To hear their final destiny

Behold the Judge of quick and dead, Thus fixed upon his glerious throne: Who once his precious blood has shed. The bitter winepress trod alone.

Beheld the man who ence was crowned With prickly therns by wicked hands, With glory crowned he'll new confound All them who spurned at his cemmands.

Behold he now will separate. As doth a shepherd goats from sheep; Each now to his eternal state Be placed, his due reward to reap,

His sheep he'll set to his right hand. And say, Come, ye my Father's blest, The kingdom, in that happy land Prepared, inherit: come to rest.

But those who on his left are found Must hear the awful sentence past: "Depart ye cursed" (oh, dreadful sound!) Into the fire will they be cast,

Which for the Devil was prepared, And for his angels long ago: So Jesus has himself declared. Oh, what an awful place of wo!

Take warning now ve sinners all. Far safety flee to mercies gate: In Jesus' Name for morey call, Oh, pray and cry before too late.

Invitations to Ministers seeking new Homes

Harris Hill, Jan. 31., 1865.

To John F. Funk:

Dear Bro. in the Lord. I saw in an article in the "HERALD OF TRUTH" under the head, "A Timely Hint", in which occur the following remarks: "There are at present many of our ministers moving away from their torner over the control of the co ministers moving away from their formnumber of ministers who have a tyresent ministers, when they can gather souls no settled home, but are looking for in the desert. Had the Apostle Paul Places to settle, of those who have been remained with the other Apostles in so unfortunate during the recent calamithe the vicinity of Jerdsalem, he could not

ities in the Sheuandoah Valley in Vir- have said of himself what he did, Some however still say that we are tities in the Sheuandoah Valley in Virlandar Said of himself what he did, Some however sun say that we are sinia."

Now there is a place for any one who is thus changing his residence, or but the Leart through him. In the 8th who is thus changing his residence, or but the Leart through him. In the 8th who is so ignorant as not to know to who has been thrown out of a situation verse of the 17th chapter of numbers what purposes the mency is applied? who has been thrown out of a situation and a home by the above mentioned recent calamittes in Virginia, at Shirk's Crossing in Canada, about 12 miles from Buffulo, where he would be very welcome and acceptable indeed. There is a small congregation of Memonite brethren there, who have as yet no minister, but are longing for a man to break to them the bread of Life. I believe if such a man who has the gift of God to speak, both in the German and the English language, should settle there, that through the grace of God, the church would increase, very fast. They have a good comfortable brick Meeting House, a fine situation, and a fruitful soil; and I know they would see the new of the church would increase, very fast. They have a good comfortable brick Meeting House, a fine situation, and a fruitful soil; and I know they would be very thapkful if some such one should move there, and they would as the world of the church would increase when here in the world as the world of the church would increase with our should move there, and they would stee the world of the church would be were would be the world as the surface of God, the church would increase were the process of the church would be considered, there would be considered the world as the surface of God, the church would be more than the world as the surface of God, the church would be more than the world as the surface of God, the church would be more than the world as the church would be more than the world as the church would be more than the world as the church would be more than the world as the church world would be more than the world as the church world would be more than the world as the church world world as the church world would were the world world world as the church world wor be very thankful if some such once should move there, and they would also be willing to assist him if he was in uced of it. Should any one desire to visit the place with this view, I would be lappy to ge with him. I like 1 to the Lord, who one count of feed love Good to the Lord, who one count of feed love Good to the Lord, who one count of feed love Good to the Lord, who one count of feed love Good to the Lord, who one count of feed love Good to the Lord, who one count of feed love Good to the Lord, who one count of feed love Good to the Lord, who one count of feed love Good to the Lord, who one count of feed love Good to the Lord, who one count of feed love Good to the Lord, who one count of feed love Good to the Lord, who one count of feed love Good to the Lord, who one count of feed love Good to the Lord, who one count of feed love Good to the Lord, who is the Lord, who one count of feed love Good to the Lord, who is the Lord, who one count of feed love Good to the Lord, who has now fallen asleep in the Lord, who one count of feed love Good to the Lord, who has now fallen asleep in the Lord, who one count of feed love Good to the Lord, who one count of feed love Good to the Lord, who has now fallen asleep in the Lord, who one count of feed love Good to the Lord, who one count of feed love Good to the Lord, who has now fallen asleep in the Lord, who need to the Lord, who are count of feed love Good to the Lord, who has now fallen asleep in the Lord, who are count of feed love Good to the Lord, who has now fallen asleep in the Lord, who are count of feed love Good to the Lord, who has now fallen asleep in the Lord, who are count of the Lord, who are count of feed love Good to the Lord, who has now fallen asleep in the Lord, who are count of feed love Good the Lord, who has now fallen asleep in the Lord, who are count of the

te our dear Menuonite ministers who were driven out from their homes in probably be se numerous as it at pretheir present homes to other places. We have here a small and weak congregation, and should be very glad if

JACOD K. BRITLER.

For the "Herald of Tenth " Preventing the Draft.

This is a common expression among the people, whenever the Government makes a eall for soldiers; and if this were and should continue to be the case among those only who do not profess the doctrine of non-resistance, I should probably not have a word to say about it. But insomuch as commouly many of our brethren are also easily induced to take part in the same, and in many places actually whole congregations unite with the world in preventing a draft, as they call it, I think it needful to employ my weak talent in endeavoring to show how this accords with the doctrine of non-resisknow that the children of God, or the you; but 1784, I wish unto mysert and all the brethren and sisters in the Lord, the grace of Gol, the peace of our hollowers of Christ; must, in their Lord Jesns Christ, and the comforting communion of His holy spirit, guiding tinguished from the children of the world; for indeed Christ himself says, I have chosen you out of the world therefore the world hateth you" (John 15: 19).

15: 19).

The plan of preventing a draft is generally the following: In each township a certain sum of money is raised by the people: this money is used in obtaining volunteers, or hiring substi-tutes. I wish here to present the matter as clearly as, in my weakness, it is possible for me to do. It is an unde-niable fact that a follower of Christ can not take the sword and go to war. If therefore he can not do this himself, it is equally improper for him to per suade or hire any one to do that which should afford a minister joy, if he could saturate or mer any one to do that which should afford a minister joy, if he could gather a flock in the desert; and the gather affork in the desert; and the saturate of the satura allowable for an individual to do it is also not allowable for an association of individuals to do the same.

But should any one here say, "We do not persuade them or hire them," yet they are persuaded and hired by somebody, and that with your money.

It is proper to say, that this is now one of the most numerous congregations in the country.—Ed.

ness to light, from the pewer of Satan to God? Here I would yet specially I will now close my writing with a call upon all such (frauch young souls saintation of love to all the brethren there should be that read this), and say, Give your hearts to your Jesus; it is he alone that can protect you; and you can thus save your parents much trouble and distress. Consider yeur state, and you will find that it is not safe and that you cannot thus stand before God.
Finally, there are some brethren

who say that they can see no differ-ence, whether they pay their money before the draft to the township, or after the draft to the Government. I think there is indeed a great difference, between what I do voluntarily, and what I am compelled to do. But some one might here say that it would then also not be right to pay such a fine to the Government, because it is applied to war purposes. But according to the teaching of the Apostle Paul, I consider it our duty to give to the Governiu speaking of the Government and the reason why it was instituted, be-sides other things, says, "For this cause pay ye tribute also: for they are God's uninsters, attending continually upon this very thing. Render thereupon this very thing. Render mere-fore to all their dues: tribute to whom tribute is due," &c. [Rom 13: 6, 7].

In conclusion I would yet say that I have not written this with any feeling of disdain or disparagement tow-ards a single brother, but merely to lahor in love to this end, that we as a brotherhood may become more likeminded, as the Apostle Paul also so frequently exhorts his fellow believers (and thereby us also), that they should be like-minded: and Peter, in present-ing to men the duties which they as Christians should observe, adds, "Finally, be ye all of one mind." There-fore, dear brethren, let us also be more like-minded, and, being steadfast in our profession, take upon us the voke of Christ, and not be unequally yoked together with unbelievers.

Locke, Ind. J. M. C.

THERE is a very important rule which all ought to learn, but which few do learn, namely, the dootrine of "pro-portion" in spiritual arithmetic. If God has done o much for me, what am I and private worship, adapted especially to the use of the Mennonito denomina tion. This Book contains 440 pages bound in cloth and is for sale at th following prices:-

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JOHN BARR'S SONS Laneaster, P:

least, as soon as it can conveniently be Not Wholly Indorsed. In reading an article in the 14th numfor reading an article in the 14th number of the Herald of Truth, entitled "An Endorsement", over the signature Henry Walter, I rejoiced to see that, are those who have an aversion to and are those who may an aversion to and protest against the abountation of pride; which indeed all the regenerated gross sins [sins nuto denth], it would prince; which indeed an the regenerated clidren of God justly should and will be the duty of the brethren and the do; especially those who are set as sisters to shun and avoid such a one do; especially those who are set as sisters to shuu and avoid shell a one watchinen over the flock. But in the even before excomminication. It is seldom however that this becomes which, as an expression, I can not wholly indorse; viz., where the brother tremarked that their "bishops explicitly bound to practice shunning against an expectation of the state of the s remarked that their "bishops explicitly bound to practice shunning against an offending brother or sister until he is water? Never yet had it occurred to my mind that we used other water for my mind that we used other water for discovers that a brother is mus ginny baptism than such as we daily use in drinking, washing, &c., and I do not his knowledge of the fact is correct, drinking, washing, e.c., and 1 do not his knowledge of the fact is correct believe that Iro. Walter is otherwise, then it seems reasonable to believe that the it seems reasonable to believe that it is knowledge of the fact is correct. ministed in this respect than I also and, he should shum and awon, the gain, and believe that he used the expression one; at the same time it is his duty inadvertently and unintentionally; or also, immediately to make it known to if he unerly quoted, as might be the clares, so that the offender may ease, the expression as uttered by the be brought to trial, and expelled and made use of it. But I could very easily in love have remained silent about it, if I had not feared that it might possibly give rise to a misunderstanding, or that give rise to a misunderstanding, or that it might be said by the people that the Monnonites use holy water for baptism; which, would be circulating a false idea; yot we need not call it unholy, but simply water like any other water. I have also myself already said that it I nave asso mysen arreasy sang man to is against my conscience to baptize such persons as come with their hair distingured, dressed up, and decorated after the fashions of the world, because after the fashions of the world, because

### A Question asked and answered

In regard to Shunning, another Bro-propounds the following questions: 1. Should shunning be practiced only be-500 force or only after excommunication?
4.80
2. May also a good reason be given to practice shuming in some cases only the cex. In other cases both in regard to spiritual and worldly communiou?

First, According to the writings the Apostle thero is a sin unto death, and a sin not unto death (1. Jn. 5: 16, Now if a brother commits a sin 17). Now if a brother commits a sin which is a sin not unto death, through weakness, or is overtaken of a fault unawares, it is our duty to follow the instructions of the Saviour, given in Matt. 18: 15-17, and the brother thus resspassing is not shunned but held as a probationer, until he rofuses to hear could be practiced after excommun cation only.

But when a brother is guilty of such

gross crimes as are spoken of in 1 Cor.

Church as soon as the crime is fully known or proven against bim, or at

9, 10, which are sins unto death

When sent by Express, the person

# For the "Herald of Truth."

done. But sometimes there may no minister be at hand to attend to this matter (which might be the case in a small church where there is no stated minister), or through some other circ instance excommunication might be among our distant brethren also, there delayed for weeks or months. delayed for weeks of months, ease, when it is once satisfactorily pronot conscientiously pour the holy water of baptism on such a worldly costame," satisfied and sure that such a one is a satisfied and sure that such a one is an organized from the satisfied and sure that such a one is satisfied and sure that such a one is satisfied. of baptism on such a worldly costame." guilty of such gross crimes, and great Holy water! thought I. Whence holy innocently shunned. If any member discovers that a brother is thus chilt bishops, the expression as autered by the pe orought to that, and on bishops, then they had inconsiderately the brotherhood have no fit made use of it. But I could very easily immion with him, and that t inunion with him, and that the Church fully answered in the article, Answer To a brothers question, in the last No. I will only yet add: It is very clearly to be seen, that with such, under all circumstances we are to have no worldly intercourse, not even so much as eating with them, which is but

. .

The Acrald of Truth.

In the Acrald of Truth. when we got there the house was already full and could not contain all

ler who was connect to his bed with consumption. We found him carnestly engaged in seeking to work out his soul's salvation. At his request, Bro. Brunk offered an earnest prayer on his behalf. Such visits, I think are very

and fall under the hand of death. Mount Joy. Lancaster Co., Pa. JACOB K. NISSLEY.

> "The Harp in Heaven." By RACHEL BAHN,

(Heb. 10: 26—31), he is not held as a probationer, but if there is a minister at hand, he is always expelled from the "The Harp in Heaven!" Oh how sweet Its strains will fall upon the ear, Of those who will the Saviour meet There in that bright celestial sphere!

> "The Harp in Heaven!" Oh it will Impart an endless bliss and glee! It will the soul with rapture fill Throughout a long eternity.

"The Harn in Heaven!" it will charm Forever and forever more. Those who are safe from sig and berm Whose pain and sorrows are all o'er

The Harp in Heaven!" its sweet tones And its grand harmonies of love, Will cheer the inmates of that bome Where saints in endless joy shall rove.

"The Harp in Heaven!" be it mine When my terrestrial life is past; With it in glory may I shine, Where its rich melodies shall last,

May I the harp-string sweetly sound There in that "land of life and light," May peace and gladness me surround And fill my spirit with delight.

Hellam, York Co., Pa., October '64.

### Selected for the "Herald of Truth "

## Gradual Approach of Night.

Night is a blessing bestowed upon ns by the Creator, and is wisely and meroifully directed to advance by degrees. The sudden transition from the light of day to the gloom of night would bo highly inconvenient and terrific. So immediate a change would occasion dissignred, dressed up, and decorated after the fashions of the world, and the care in the a general interruption to the labors of men, and terror would be spread over

aspect of night? We no longer see the sun, and yet a degree of linstre still cheers us. The atmosphere which sur-rounds us refracts the rays of the sun

projected on its superior surface, an it continues to receive these rays after the earth, by its rotation, has with

already full and comes the people.

After meeting we went to Brother Benjamin Herr's, where we spent a part of the afternoon, after which we went to Millerwille to visit Bro. Frantz, when to Millerwille to visit Bro. Frantz, only regulated the greater revolution only regulated the greater revolution. and in the evening we went to visit a sister by the name of Miller, wife of Abm. Miller, who was very sick. Afterwards we also visited Bro. Strickler who was confined to his bed with which demands on the consumption. We found the second to the second to the second with the second to the second the second to the second way which is most beneficial to us, and which demands our most heartife acknowledgments and thanksgivings. Let this gradual approach of night remind us of the evening of life, which advances by slow and certain degree, till almost imperceptibly the hand of death lies heavily upon us. May the Almighty grant, when the period arrives which is to close our eyes is darkness, that as the measure of our days is full so also may the preserve profitable, for here we can see what frail creatures we are and how soon this little house of clay must crumble days is full, so also may the measure days is full, so also may the measure of our good works be completed! Let us work while it is day, for the night cometh, in which no man can work.—

Sturm's Reflections.

illustration:

How did Christ preach the gospel?
He forbade family quarrels. He warned his hearers against the evil practices of the scribes and pharisees. He bade no mon language, enlivening his discourse with pungent questioning, illustrating homes. Through it all, sang the tende undertone of love-pity for the suffer-ing, strength for the weak, trust and from the mountain great multitude followed him.

Unsearchable Riches of Christ.

sust be borrowed; and when tribute as demanded of him, he was not in

e sum necessary for the two in its outh. Indeed, the owner of heaven

ad earth, in his voluntary humiliation

entributions of the pious women who acompanied him from Galilee. And when

omb of another-a rich man, who

raciously gave up for its use a new mb prepared for himself. But though oor in this world's goods, he was

en then rich-rich in divine power

whenever it was necessary, he

angry people. He was rich in the

ssession of every divine perfection, the fulness of the Godhead "dwelt

him bodily;" his riches, as being finite, were indeed unscarchable.

But the RICHES OF CHRIST which

aul preached among the Gentiles,

thom the depth of the love of Christ?

ely it "passeth knowledge;" it hath

lime properties, which, though fin-

as every creature must be, yet far pass all the richest endowments of

pass all the richest endowments or highest angel or archangel who ands in the immediate presence of d. Here is an object to call forth wonder and adoration of the in-merable hosts who encircle the one of the great I AM.

EPHESIANS 3: 8. It is recorded of Christ, that "though he was rich, yet for our sakes he bo-ame poor." But this poverty related-ely to external condition and earthly-goods. He was indeed poor in the niches of this world. He was born in iem most abject powrty. He lived series to the market abject powrty. He lived series to the said power to the series of God, and joint-heirs with Christ." There are unsearchable riches for the six have holes, and the birds of the six have holes, and the birds of the six have nests, but the So nof man saft not where to lay his head." He dad neither house nor home; and sometimes was a hungered for want of food, hilling have their allottment in the celestial Canaan. "It is a broad with laboring in Jerusalem, from sorning to night. No one in that city seems to have nivited him to a night's longing; for when he had spent the night of the six of the hundreds of millions of Gentiles and asiling the sick who resorted to him, was his custom in the evening to the hundred sof millions of Gentiles now on earth, and spend their lives in was his custom in the evening to the hundred sof millions of Gentiles now on earth, and spend their lives in was his custom to the hundreds of millions of Gentiles and the six of Christ?

A. A. e most abject poverty. He lived then journeying—which was always a foot—he was sometimes refused the CRIST JESUS, ever liveth, ever lovoth. rivilege of lodging in a village by the ray. When a prophecy respecting im as king was to be fulfilled by his is the antidote for every miscry—bedding on the foal of an ass, the animal

### Christ's Preaching.

A correspondent of the Congrega ionalist thinks that there is a lack of practical preaching now-a-days—that ministers do not stand on the same plane with their hearers—that " what people want is not theology theological, but theology vital," adding, by way of

one dare to come up to the temple to worship until he had paid his just debts. He not only enjoined upon them not to commit adultery, but told them what the first step in adultery was, that they might shin it. He talked to them about their families, and their law-suits, and their habit of borrowing law-suits, and their habit of borrowing. He told them how they should access people in the streets, what they should give away, and how they should give it; how they should keep fast day. He told them just how religion bore upon their business and their associations. He bade them not to backbite or slander. He warned them against preaches who came preaching false doctrine. Common things he discussed in comit by unnerous parables, and garnishing it with vivid and beantiful pictures, drawn from summer fields and humble comfort for the poor. O! no wonder the people were astonished at his doc-trines, and that when he came down

This divine mediatorial Person is the foundation of the whole plan of redemp tion. As God-Man, he was born, and lived, and taught, and died, and rose again; and now "ever liveth to make intercession" for all who have by faith committed their souls into his hands. And in this character of Mediator he has become heir to a glorious inheritance; and of this inestimable riches he has made every true believer a co-heir, "heirs of God, and joint-heirs with Christ."

THE HERALD OF TRUTH.

ever pleadeth, ever watcheth, and ever waiteth to be gracious unto us. This

essession of so much money as half a kekel, and therefore sent Peter to the se to catch a fish, which he knew had fair, but always deceives: "What fruit had ye in those things whereof ye are now ashamed?"

### Never Put Off.

ying, he had nothing to leave for the stenance of his bereaved mother, but Whene'er a duty waits for thee, ommitted her to the care of his belov-With sober judgment view it. And never idly wish it donewhich he immediately took her. d when dead, he had no sepulchre Regin at once and do it this own where his body might rest, ut his lifeless corpse was laid in the

For Sloth says falsely, "By-and-by Is just as well to do it;" But present strength is surest strength Begin at once and do it.

And find not lions in the way, Nor faint if thorns betrew it: But bravely try, and strength will come, For God will help thee to it.

### Time for prayer.

th, and height, and length, and There is no time for prayer like the eadth, which an angel's mind can-t compass. If we would trace this first early dawn of the morning. There are noon day heats and nightly fatigues un to its source, we must go back and all day the world's hurried step pre the foundation of divine mercy is fontain of divine mercy is formation of divine mercy is formation of divine mercy is formation of divine mercy is the endless details of life's innerest with its formation of God. "O the formation of God, of the wind of the wisdom of God, and the serverat goes first to God. And as the serverat goes first to formation of God, how unsearch is master to inquire, "What is the beaute to-day?" and the underbrilders are the server to day?" and the underbrilders are the server to-day?" and the underbrilders are the server to day?" and the underbrilders are the server to-day?" and the underbrilders are the server to day?" are the server to day?" and the underbrilders are the ore the foundation of the world. knowledge of God; now unscaren-pare his judgments, and his ways finding out." his master to inquire, "V mat is en-pleasure to-day?" and the underbuilders ask the master builder, "What will hrist is not only rich in his divine thou have us do this day?" So do then butes and love but in his media begin the day with personal converse unst is not only rich in his mediabutes and love, but in his mediabutes and love, but in his mediabegin the day with personal converse
of the day with personal converse
with thy Lord, craving to know his
with thy Lord, craving to know his umed into intimate personal union h his divine nature. This human ure is enriched with knowledge and his promises are yea and amen.

### Inward Peace.

My conscionce is my crown: Contented thoughts my rest; My heart is happy in itself; My bliss is in my breast.

## Honor to God.

Oh let us to Our God renew, With zeal and strength divine, Our songs of praise, Through future days, 'With love and trnth sublime

Oh let us serve With richer love, The God who gave us breath; That Christ the Lamb, With healing balm,
May soothe our souls in death.

Oh let us pray,
Without delay,
For grace in time of need;
Both day and night, With sweet delight. The Lord our prayer will heed.

Yes, pray to be From sin made free In Christ's pure righteousness, To dwell above, Where all is love In everlasting peace.

SUSANNA BRENNEMAN ELKHART, Ind., Feb. 1865.

### Brotherly Love:

Would all Christians dwell on the virtues of their fellow Christians—would they talk of each other's excellencies and amiable traits and throw the veil of Christian charity over each other's little faults, how much more love would there be among the followers of Christ! How much more enjoy-ment among Christians! And how mneh moro success would attend the preaching of the truth? The example of Christians would then convince the world of the reality of religion, and the unanimous evelunation of the world would be: "See how these Christians love." Christians then would be one. love." Curistians tilen would be one, signed to rest at Waner's grave yard, and the world would know them to be followers of Christ. Then let us love and cternal departure, a discourse was one another, and be more anxious to delivered in the English language from see in each other something of the like
2 Kings 20: 1, and in the German ness of Christ, than to notice and talk SERVER.

### Death and Judgment

O ye young, ye gay and proud, You must die and wear a shroud; Time will rob you of your bloom. Death will drag you to the tomb

Will you go to heaven or hell? One you must, and there to dwell; Christ will come and quickly too, I must meet him—so must you.

The white throne will soon appear, All the world must then draw near: Sinners will be driven down, Saints will wear the starry crown.

### Selected for the " Herald of Truth," "Cling to the Crucified."

His death is life to three-Life for eternity;
His pains thy pardon seal,
His stripes thy bruises heal;
His cross proclaims thy peace, Bids every sorrow cease His blood is all to thee; It purges thee from sin, It sets thy spirit free, It keeps thy conscience clean. " Cling to the Crucified."

"O WHAT a glorious thing, how rich whole life, were it to be the instrument of rescuing one soul from ruin!"—Dr. Hammond.

RICHARD BAXTER says, in his note upon the verse—"And a certain man was there which had an infirmity thirty was thore which had an infirmity thirty and eight years," How great a mercy was it to live thirty-eight years under God's wholesome discipline! O, my God, I thank thee for the like discipline of fifty-eight years: how safe this is, in comparison of full prosperity and

Watchfulness and prayer form the Christian's entrenchment. These are the lines our enemy eannot break. Be the person, who uses them, ever so weak, he will be sure to stand; be the person, who neglects them, ever so strong in himself, ever so judiciously taught, or ever so extensive in his knowledge, he is liable to fall.

### MARRIED.

On the 1st of December, 1864, by Pre. Christian Bomberger, Christian Hess to Susanna Burkhart, both of Lancaster Co., Pa.

On the 31st of January, by the same, Bro. David Huber, to Sister Caroline Doner, both of the above mentioned

### DIED

On the 3d of December, 1864, in On the 3d of December, 1864, in Waterloo Co., C. W., after sufforing several days with Colio, Rachel Cle-mens, wife of Abm. S. Clemens, Clea-con), aged 73 years and 18 days. Hor maiden name was Derstein. She was buried on the 6th at Cressman's grave yard, when in the meeting house at the same place, funeral discourses were delivered from Jn. 5: 24, 25, and Rev.

On the 13th of January 1865, Niels Halm, a member of the Baptist Church, aged 90 years, 2 mo., and 24 days. On Sunday the 15th, his remains were consigned to rest at Waner's grave yard, where, upon the occasion of his serone 2 Kings 20: 1, and in the German from 1 Tim. 6: 11, 12. John Barr.

On the 11th of February, in Lower Momit Bethel, Northampton Co., Pa., of palsy, Bro. Jacob Buzzard, in the 78th year of his age. He was buried ou the 13th, ou which occasion a fun-oral sermou was preached by Pro. Da-vid Henning, from Amos 4th chapter and the latter part of the 12th verse.

On Sunday morning, Jan. 29th, in Jordan, Lincoln Co., C. W., of old age, Abraham High, aged 90 years and 4 days. The deceased was a native of Bucks Co., Pa., from whence he emigrated to Canada in 1799, and was one of the first settlers in this part of the country. He contended manfully with the difficulties that met him in the way of life, and against the sins and the temptations which beset our paths, and we hope and trust that he has gone to rest with those who dwell in peace, where trial and sin are no more,

On the same day very suddenly in Clinton Township, of dropsy in the chest, Isaac Moyer, aged 68 years, 1 month, and 26 days.

M. F. Reffermouse.

On the 4th of January in Nodaway Co., Missouri, Joseph C. Good, aged 49 years, 1 mo., and 11 days. He was deranged in his mind at the time of his death. He leaves a wife and six child-ren to mourn their loss. He was buried on the 6th. His funeral sermon was preached on the 29th of the same month by William Hunkel, from Job 14:14. The deceased was born in

nis remains now rest infinite least trumpet shall sound.

He was a faithful member of the Winebrenner Church for some time.

He was very willing to die, and leave this vale of tears, and go to meet his Redeemer. He left to his family the evidence and consolation, that he has gained the blessed trimingh of eternal life.

John S. Good.

On the 22nd of February, in Erie Co., N. Y., Christian Leib, aged 80 years, 5 mo., and 29 days. His disease was inflamation of the brain, from which he suffered only three days. He was a beloved brother in our Memonite Church here. His mortal remains were consigned to the grave on the 24th. A large concourse of people were present. The writer preached on this occasion from Rev. 14: 13, on this occasion from Rev. 14: 15, —
"And I heard a voice from heaven, saying unto me, Write, blessed are the dead which die in the Lord from henceforth: yea, saith the spirit, that they may rest from their labors; and their works do follow them."

John Lapp.

On the 9th of February, in Champaign Co., Ohio, of consumption, Christian Hertzler, son of Jacob and Susanna Hertzler, aged 33 years, 10 mo., and 26 days. He was buried on the 11th, 20 days. He was brired on the 11th, on which occasion a finareal sermon was preached by John Wari, from Amos 4: 12, and 1 Cor. 15: 12th vgs to the end of the chapter. He was a member of the Onish Memonite Church, and leaves a wife and three children to mourn his death.

Joseph Detweiler.

On Jau. 27th, 1865, in Putnam Co., Ohio, of scarlet fever, Daniel, son of John and Anna Huber, aged 3 years, 11 months and 6 days, On the 29th his remains were consigned to his mother dust in the grave yard, at the Mennonite meeting house in Allen Co., at which time and place, discourses were delivered to a large audience by Geo. Brenneman (an introductory discourse) in the German, and by the writer in the English language, from Ps. 103: English language,

The days of man are like the grass, And as a transient flower;

time and place the writer endeavored to speak from Mark 13: 35—37. The deceased left a wife and three children to mourn their loss.

The above event should be looked upon as another loud call to the careless to set their house in order, "because they shall die and not live."

"Go watch and pray! thou canst not tell, How near the hour of death may be; Thou canst not know, how soon the bell

May toll its doleful notes for thee : Death's countless snare beset thy way-Frail child of dust, go watch and pray."

On the 12th of February, in Allen Co., Ohio, Sister Elizabeth, widow of Frederick Schrader, and daughter of Emanuel Neischwander, aged about 85

Emanuel Neischwaulder, aged about 85 vears. Her death was occasioned, as is supposed, by a fall. About 30 years age a he came from Franklin Co. Pa., with J. B. Holler, with whom she lived ever kinec, and where she also died. She was buried in the grave yard on J. B. Holler's farm, at which time the writer spoke from Niun. 23: 10—"Lut me die the death of the righteous, and let my last each be like his?" Sister Schrader was a faithful member of the Mennonite Church for many years, and we hope she has died the death of the righteous, and that it is now well with righteons, and that it is now well with her. "Therefore be ye also ready."

John M. Brenneman.

On the 17th of January, near West Point, Lee Co., Iowa: Catharine, wife of Jacob Easech, (her maiden name was Miller, from Pennsylvania,) agod 24 years and 24 days. She was buried on the 18th, at Pleasant Ridge grave yard, upon which occasion John C. Krehbiel preached.

### LETTERS RECEIVED.

John and Anna Huher, aged 3 years, 11 months and 6 days, on the 29th his remains were consigned to his mother dust in the grave yard, at the Menno-nite meeting house in Allen Co, at his fine prevailed the second of the flower several three days of the formation and by the writer in the Beeneuman (and by the writer in the English language, from 1s. 103.

v. 15—18.

Who has a transient thower; Menne as a transient lower; Menne and an at transient thower; Menne as a transient thower; Menne blasting winds upon him pass, He loses all his power.

The place where stood the flower sweet, Wilk know it soon no more; The place where stood the flower sweet, Wilk know it soon no more; The place where stood the flower sweet, Wilk know it soon no more; The place where stood the flower sweet, Wilk know it soon no more; The place where stood the flower sweet, Wilk know it soon no more; The place where stood the flower sweet, Wilk know it soon no more; The place where stood the flower sweet, Wilk know it soon no more; The place where stood the flower sweet, Wilk know it soon no more; The place where stood the flower sweet, Wilk know it soon no more; The place where stood the flower sweet, Wilk know it soon no more; The place where stood the flower sweet, Wilk know it soon no more; The place where stood the flower sweet, Wilk know it soon no more; The place where stood the flower sweet, Wilk know it soon no more; The place where stood the flower sweet, Wilk know it soon no more; The place where stood the flower sweet, Wilk know it soon no more; The place where stood the flower sweet, Wilk know it soon no more; The place where stood the flower sweet, Wilk know it soon no more; The place where stood the flower sweet, Wilk know it soon no more; The place where stood the flower sweet, Wilk know it soon no more; The place where stood in the standard stood in the

Ohio, where he lived until the Fall of 1864, when he emigrated to the north-his remains now rest until the last trumpet shall sound.

He was a faithful member of the Winebrenner Church for some time.

He was a faithful member of the Winebrenner Church for some time.

He was a way willing to die, and leave to beginning to sink, she took the child away and endeavored to raise him up, of the size of the same of the was very willing to die, and leave to sink, she took the child away and endeavored to raise him up, of the raise him up, of the same of the sa

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# The Benald of Truth.

Devoted to the Interests of the Denomination of Christians known as "The Mennonites."

Whole No. 16.

### CHICAGO, APRIL 1865.

Vol. 2.-No. 4.

# The Kerald of Truth.

A MONTHLY RELIGIOUS PAPER.

PUBLISHED IN ENGLISH AND GLOVAN,
At One Dollar a year in either language.

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JOHN F. TUNK. NO. 42 SOUTH MORGAN ST. CHICAGO, ILLIANOIS

CHARLES HISS, Prouter, 94 Band Johnst. Clari-

The Duty of Christians in the present Crisis.

(CONCLUDED.)

III. As to the example of our Lord, 111. As to the example of our Lord, and the example of the Apostles and first Christians (as far as they trod in) Christ's steps), which the Word of God presents to the Church for imita-

First, with respect to the example of First, with respect to the example of our Lord, as far as it bears upon this subject. My dear Christian brother, is there any need that I should prove to you that He who "left us an example that we should follow in His steps" never lifted up His hand to do injury when the control of the con others, even in His own defence Oh, how opposite to everything warlike was His spirit and conduct! Look at some of the declarations of Scripture was ins spirit and conduct! Look at some of the declarations of Scripture concerning Him. Isaiah says of Him. "He was oppressed and He was afflicted, yet He opened not His mouth" (Let Wille Stripture). (Isa. hii. 7). "He did no violence. (Isa. hii. 9). When the Samaritans re jected Him ected Him, and James and John said, Lord, wilt Thou that we command "Lora, whe mon that we command fire to come down from heaven and consume them, even as Elias did?" He turned and rebuked them, and said, "Ye know not what manner of soirit "Ye know not what manuer of spirit ye are of; for the Son of Man is Nor ye are of ; for the Son of Man 18 Nor count to norshow men's Lives, but to save them" (Lake ix, 53—55). Even when foretelling the destruction of Jernsalem, He "wept" over the city (Lake xix, 11). When Peter struck (Lake xix, 11). When Peter strick the zervant of the High Priest with the sword, and snaote off his ear, the Lord healed the wounded man, and rebuked leaded the wounded man, and remned Peter, saying, "Put up again thy sword into his place; for all they that take the sword shall perish with the sword" the sword shall perish with the sword' (Matt. Axii, 52). And when struck, and spit upon, and mocked, and blas-phemed, and scourged, and crucified, His only cry was, "Father, forgio-them, for they know not what they do" (Luke Axiii, 31). Well might the Apostle Paul say of Him that He was "Matmiless," as well as "holy, undefiled, "Jordan t and say of Him that He was "hetrudess," as well as "holy, madelled, separate from sinuers" (Heb. vii. 26); and the Apostle Peter, that "when He was reviled, He reviled not again, when He suffered He threatened not the committed His. committed Himself to Him that judgeth

commuted trinsell to thin that judgeth righteously" (t Peter ii. 23). Perhaps yon feel half inclined to urge that our Lord, just before His betrayal, said, "He that hath no sword let him sell his garment and buy one;" and ask, "what were they to bny swords for, if swords might not be used?" I freely admit that if our Lord meant that His servants should buy military weapons, He meant that they should use them, should fight with them. But did He mean to command His dis-

did not our Lord rebuke him for so doing? Did He not heal the wound His rash and mistaken follower had made? Did He not disarm him of his military ind ite not disarm min of his nintary weapon by the stern and positive com-mand, "Put up again they sword into its place?" Did He not in disarming ils place?" Did He not in disaming Peter of his sword express His desire to disarm all His followers of such weapons? And did He not in the strongest, manner reprobate the use of strongest manner reprodute the use of the sword, by the emphatic and sweep-ing sentence, "All they that take the sword shall perish with the sword?" What can be plainer than that our Lord never meant to command or counte-nance the use by His servants of this deadly weapon? If you take the words literally, you must understand the Lord to mean that the twelve apostles should arm themselves with twelve swords that in order to obtain these weapons, they were, if necessary, even to sell ciples so to act fand that, therefore, ciples so to act (and that, therefore, the text "he that hath no sword let him sell his garment and bny one," cannot be taken literally), for the following rea-sons: First, He could not mean that the twelve apostles should arm them-selves with twelve swords; for when some of them said "Lord, here are two words," He answered, "It is caough." How could two swords be enough to How could two swords be enough to arm twelve men with a sword apiece? And, secondly, that our Lord could not mean that they should use swords as weapons of defence; for when Peter one for this purpose, He rebuked him, saying, "Put up again thy sword into its place;" and added the solemn added the solemn declaration which I entreat you to ponder well, "All they that take the sword shall perish with the sword."

As to the true meaning of our Lord's words the that bath no sword let bim sell his garment and buy one;" it ap-pears to me that He meant by them to put strongly before His disciples the general truth that they were about to be left in an exposed and defenceless condition, by His being removed from their midst. The following seems to be the substance of His address to them: "Formerly, when I was with you to provide for and protect you, I sent you forth without purse, or scrips or sword; but now you must prepare to provide for and protect yourselves, for I am about to be removed from you for I am about to be removed from you and to leave you in a state of want and exposure, in the midst of your enemies!" Certainly, whatever the meaning of these words, they only apply to the brief interval of our Lord's absence from IIIs disciples—the interval between IIis betrayal and IIIs resurrecor at most, between His betrayal and the descent of the Holy Spirit at l'entecost. For neither before His bel'entecost. For netther before his be-trayal, nor after His resurrection and the descent of the Holy Spirit, did He leave them unprovided for and unpro-tected. His last words on earth to His disciples were "Lo! I am with you alroays, even to the end of the world." These words then cannot by any pos-sible construction justify the use of the sword by Christians at the present

I believe that some persons have ventured to assert that the only reason that our Lord did not permit himself to

Peter spoke as follows: "Put up again thy sword into his place, for all they that take the sword shall perish with the sword;" and thus assigned as His rimary reason for the command, one which would not merely prevent his servants, fighting then, but would also prevent their fighting at any time. He did not say, "Put up thy sword on this occasion, because I desire to lay down oceasion, because I desire to lay down my life;" but, "Put up thy sword, for all they that take it shall perish with

Having looked at our Lord's example

with reference to this subject, let us now examine that of His Apostles, and of the first Christians as presented to they engage in or countenance offen-sive or even defensive warfare? Never sive or even detensive warfare? Never that we have any record of! Did they ever attempt righteously to avenge themselves on others who ill-treated them, using for that purpose the arm of the law or civil powers? Never, that we have any record of Did they ever make use of any weapon to defend themselves from personal assault or ininry, from the hands of their enemic Never that we have any record of on this occasion was condemned by the on this occasion was contemned by the Lord, as we have already seen). In-stead of revenging themselves, directly or indirectly, on others, instead of even resisting evil treatment from others, their course was always one of submis sion, one of grace. They were insulted, sion, one of grace. They were insuited, beaten, robbed, scourged, imprisoned, stoued, and many of them murdered, and all this without provocation or cyil on their part, and yet they maintained through it all the path of unresisting submission. True they sometimes spoke of the injustice and cruelty of ch treatment - but never did they revenge themselves, never availed themselves of the law, for the punishthemselves of the law, for the punsa-ment of their persecutors, never used deadly weapons in self-defence; but on the contrary, returned evil with good, emsing with blessing, hatred with love. Who, following such eyamples, treading in such steps, can plunge the sword in human boson? Can grace be ever the executioner of wrath? Can grace ever indict even descrived indement, merited death? It deserved indement, merrien acan in the an, then grace is no more grace, but is law. But, deer brother, you know grace is not law, and those who walk in grace, as did the Apostles and first Christians, would sooner suffer the sword to be sheathed in their own bo-Who that is intelligent and ingenuous ean doubt this?

Two or three passages would I quote rom the writings of the Apostles, in illustration of their opinions and pracwhence come wars and fightings among you?" says the Apostle James. "Come you?" they not hence, even of your lusts that war in your members? Ye lust, and have not; ye kill and desire to have and cannot obtain; ye fight and war, yet ye have not, because ye ask not. Ye ask and obtain not, because ye ask amiss, that ye may consume it upon your lasts. Ye adulterers, and adulyour miss. I a dulterers, and adulteresses! Know ye not that the friend-ship of the world is enuity with God? Whosoever, therefore, will be a friend of the world, is the enemy of God. Submit yourselves, therefore, to God.

object — the laying down of His life Paul declares with respect to his own npon the cross. To such it is sufficient course, "For though we walk in the to answer, that our Lord in disarming field (i. e. in the body), wil do not WAR AFTER THE FLESH: for THE WEAP-OVE OR OUR WARRANT APP NOT CAPNAL (2 Cer. x. 3, 4). Can any soldier thus disclaim the use of earnal weapons? Can any man who fights with his fellow man, deny that he wars after the flesh? Elsewhere the Apostle declares, "We wrestle not against flesh and blood," (or human beings, Eph. vi. 12). No, their warfare was of a different char-(or human beings, Eph. vi. 12). 20, their warfare was of a different character; like their divine master, they sought not "to destroy man's lives, but to save them;" they wrestled only to save them; 'they wrested only against Satun and his hose; and the only armor they wore was "the whole armor of God; even "the girdle of truth: the breastplate of righteousness shoes of the preparation of the Gospel of peace; the shield of faith; the helmet of salvatien; and the sword of the spirit." Eph. 6. And well will it he spirit." Eph. 6. And well will it be for us if we use no armor but this, "the armor of Ged," and engage in no warfare but "the good fight of faith;" for "God hath called us to reach."

Before concluding these remarks the practice of our Lord and His Apostles, I must notice the objection which some raise here, to the effect that our Lord in the case of the centurion, and Peter in the case of the centr-lus, did not condemn the warlike character of their professions.

The whole weight of this argument rests not on any approval manifested by our Lord and His Apostle, but simply on their silence in these cases. But can we argue that Christ and His Apostle approved everything they did not by words condemn? Can we argue not by words condemn? Can we argue that they approved offensive warfare. [which was the principal character of that waged by the Roman army, in which Cornelius and the centurion served], from the fact of their silence on these occasions, when on other acrasions they so emphatically condenned even the resistance of evil in self-defence? Surely not1 Perhaps it will be said that Cornelias continued in the Roman army after his conversion. But this cannot be proved. The Scriptures are silent as to whether he retained or are silent as to whether he retained or relinguished his unchristian profession.

Perhans the case of John the Baptist and the soldiers who came to him occurs to you as an objection. I would remind you that even if it could be shown that John approved the profession of these soldiers [which it cannot], vet his conduct can be no example in this particular for *Christian* initation—seeing he did not belong to the Christian dispensation—which is manifest from our Lord's words concerning him, "He that is least in the singuous of heaven is greater than he" [Matt. xi. 11].

I may add that it was not until the Church became utterly corrupt that she relinquished the position maintained by our Lord and the Apostles with respect to war. The primitive Christians re-insed to fight with human enemies. The testimonies against war horne by Polycarp, Maximilian, Marcellus, Cas-sian, Tarachus, Jostyn Martyr, Tatian, Clemens of Alexandria, Lactantius, Origen, Tertulian, and others, might be quoted in proof of this. There is not a record to be found in veritings, sacred or profune, of the existence of a Christian soldier during the first two hundred years of the Church's history! Subsequently to this, however, with the to war. The primitive Christians re-But did He mean to command this distriples to purchase and use such weap-ciples to purchase and use such weap-ons? Perhaps you say, "Peter so un-derstood Him, for he used the sword by the defended on this occasion by the the High Priest's servant? I answer, ed the accomplishment of His great

duce from the practice of warfare by certain Christians at the present day. We have already bearned from history Aou and when the practice commenced among professors of the name of Joss. It is simply a part of the general decleration from early love and piety, long openly manifested by the Church of Christ. And what duce the argument amount to? Merely this: Good men field: therefore good men may fight! fight, therefore good men may fight! As well might one argue, Good men sin, therefore good men may sin. The characters of Col. Gardiner and Headly Vicars can no more justify a Christial engaging in war, than the character of Pascal or Fenelon can justify a Christ-ian being a member of the Church of Rome

Surely there is no need to say more against such an argument. One thing, however, ought to be noticed in connection with this: that our Lord's words concerning the sad experience of those who take the sword, have been of those who take the sword, have been strikingly fulfilled in many of the cases often quoted. How perished Col. Gardiner? "With the Sword!" And how Headly Vicars? "With the Gardiner? "With the Sword!" And how Headly Vicars? "With the Sword!" And so with thousands of other Christians who have dyed their bands in the blood of human enemies on the field of battle. And oh! how such must have wondered and blushed such must have wondered and blushed at themselves on entering the perfectly peaceful presence of that blessed One, who, being "fill of grace," is still acting toward His enemies in infinite merey; on entering that presence, fresh from the surging strife and burning passions of the seene of human cartagel, Many a matter he deneated. passions of the seeme of ruman carr-age! Many a martyr has departed to be with Christ, from scenes of blood-shed, but the dying moments of such have been characterized by the endurance from their enemies, not by the infliction on their enemies, of injury and death. They have died, not in the fearful struggle with their foes, but like their Master, and like Stephen, praying for their murderers: "Father, forgive them:" "Lord, lay not this sin to their them: "Lord, lay not this sin to then charge." They fell asleep at peace with God and man. "Mark the perfect man, and hehold the upright, for the end of that man is peace;" in the deepest

Sense—peace.

In conclusion, I beg you, dear brother, to remember two things especially which I have shown in this letter: 1st. That submission to the powers that be, which the Lord requires from His people, does not include act-ive co-operation with these powers, much less the obligation to draw the sword in their defence. If it does, the Apostles themselves yielded not this submission. Did they actively co-ope-Apostos themselves yiened not one submission. Did they actively co-ope-rate with the Roman government? Did they draw, or would they have drawn, the sword in its defence? It is no use to argue that the obligation is changed to argue that the obligation is changed by the superiority of the government under which the hypothes lived; for the Word of Goal says nothing about the soligation of Christians to defend human governments in such cases. It requires from the Christian in every case (without any regard to the char acter of the government) neither more nor less than simple submission; and, 2nd. That while the Lord requires from His followers obedience to magistrates. He also requires disobedience to them in eases in which their commands are directly contrary to His own; which I have shown to be the present case; for the teaching of the present case; for to take up arms against your fellowmen, the Lord commands you to love ways companies to refrain from strife to our enemies, to refrain from strife, to your enemies, to refrain from strife, to follow peace with all men, to be meek, mereiful, and gentle, towards all men; not even to resist avil treatment from

by no means nucoramon, and has continued so to this ago.

Hollow, therefore, is the argument for human bloodshed which some adduce from the practice of warfare by certain Christians at the present day. We have already learned from history. Aow and when the practice commenced among professors of the name of Jesus.

It is simply a part of the general decleration from early learned agistic, long. On the William Christians and when the practice commenced cleans of means of Jesus.

The warm of Jesus.

On them whede sorvant, smouldless for the part of the general decleans of from early logs and sixtly, long. On they skilled sorvant smoulders. ON THY PELLOW-SERVANT, EVEN AS HAD PITY ON THEE?"

Do not, I again entreat you, hide burself from the clear and searching yourself from the clear and searching light of the Divine commands, under the wretched shelter of arguments drawn from mere expediency! Do not say, "What will become of us if we so act?" or, "What will become of the country, if Christians act so?" Our. country, if Christians act so?" OBEY Do not bring forth, as multitudes do, as an argument for defensive warfare, the statement that "the first law of nature is self-defence." Remember there are two kinds of self-defence.
The kind which does no injury to your Ine kind which does no injury to your fellow-man; and another kind which does him injury; that the latter kind is forbidden to the Christian, and that defensive warfare, being of the latter kind, is thus prohibited.

"Other nations Do not say, "Other nations will never act on these principles of love and peace; if ours were to try and do and peace; if ours were to try and do so, it would become a prey in the attempt." I know that other nations will never set so! Nor will yours. No matter what its professions of nationmatter what the fall it will continue to act as world, of which it forms a part, acts, world, of millenial coming and kinguntil the millenial coming and ki dom of our Lord Jesus Christ. then, "wars, and rumors of wars" then, "wars, and rumors of wars" will continue; not till then will "untions beat their swords into plowshares, and learn war no more." But this does not abolish, or even alter, your individual responsibility to earry on the principles of love and peace. "Every one of the principles of love and peace." us shall give account of himself to God."

God."

Do not say, "It is impossible to live according to these principles in such a world as this." God commands it. Our Lord, and His Apostles, and thousands following in their steps, have done it; and so should you, dear brother, no matter what shame, inconvenience or suffering. such a course venience, or suffering, such a course

might subject you to.

Do not say, "No man who loves his country could refrain from arming in its defence when it is attacked!" its defence when it is attacked!" Say, rather, "No. Christian who loves his Lord would, for the sake of his country or anything clse, disobey his Lord's commands, by drawing the sword when He bids him sheathe it; by going to war when He bids him walk in love, grace, and mercy towards all men. And do not excuse yourself from obedience to these precepts, on the ground And do not excuse yourself from obe-dience to these precepts, on the ground that they are part of "the higher Christian morality," this being the strongest reason why you should obey them! No doubt Christian morality is Jeoish morality. "Except your righte-ousness shall exceed that of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven" (Matt. v. 20). But the highest Christian morality is that Christian ! that which is binding on every

If any objection which I have not If any objection which I have more here mentioned should occur to you, I refer you to the Word of God for its answer. Oh, how deep a need has the Christian Church, at the present time, of a better acquaintance with that or a octer acquaintance with that Word I Surely a clearer understanding of it would have kept multitudes of them from the warlike, carnal course they are at present pursuing. Especially should those of them who are ally should those of them who are teachers of that Word more closely nereiful, and gentle, towards all men; and prayerfully sludy it, that they may ot even to resist evil treatment from not, while professing to preach "the gospel of peace," violate its principles

by preaching war, and advocating the Christian's engaging in the work of human slaughter. Fearful is the position taken by the professed "ambassador for Christ" who thus publicly defends "destroying men's lives." Let such consider "what spirithey are of," and for the future, conform their conduct more to the principles, precepts, and practice of Him who "came not to destroy men's lives, but to save them." and practice of thin who came not we destroy men's lives, but to save them." And now, my dear brother, that I have, as I believe, laid before you God's truth upon the subject of the Christtruth upon the subject of the charac-ian's duty in the present crisis, not to draw the sword, or in any way advo-cate the eause of war, but rather to bear testimony by word and deed for the gracious and peaceful principles of the religion of Jesus, I conclude, leaving this matter to be settled between your own soul and God. "To him that knoweth to do good, and doeth it not, to him it is sin."—Jas. iv. 17. "If ye know these things, happy are ye if ye do them."-John xiii. 17. Yours faithfully and affectionately in

the Lord,

H. GRATTAN GUINNESS.

Por the "Herald of Touth."

Christian Love.

"The fruit of the Spirit is love, joy, peace, longsuffering gentleness, goodness, faith, meekness temperance."—Gal. 5: 22.

We all know that we are hastening with speedy steps to eternity, there to be eternally happy or miserable. And as the difference between those who are saved and those who are lost, is so unspeakably great, we ought therefore not to be indifferent, in regard to what shall be our lot in eternity; and I do not believe that if a man were to know eertainly that he should die to day or to morrow, he could still remain indifto morrow, ne come sun remain multi-ferent in regard thereto; but that he would be greatly concerned for his eternal salvation. Where is the man, so presumptuous, as to venture to say so presimptious, as to venture to say that he knows to a certainty, that he shall not die to-day or to-morrow? Since therefore, our life is so inscenre and the time of our death so inscentain, there is nothing about which we should there is nothing about which we should be so carnestly engaged,—about which we should be so greatly concerned, as to be prepared to meet a happy death. That this is the truth, I believe all the readers of the Heraldo will entirely agree with me; and the admonition of Paul also necords therewith, when he was at Work out your own salvation. snys, "Work out your own salvation with fear and treubling." But we without doubt are all ready to confess and acknowledge [if we believe the Scriptures] that no one except a child of God can die happy, and also that no one can be a child of God without beone can be a child of God without or ing born of Him, and that no one can be born of God, that has not Hià Holy Spirit; for "if any man have not the Spirit of Christ he is none of his," and the Spirit of Christ and the Spirit of une Spirit of Christ and the Spirit of God are the same [Rom. 8: 9]; and if we are none of His, when we die, it is impossible for us to die happy; and if we die nuhappy, we are the most miserable of all creatures. Since, there-fore, none but the children of God have any promise in his Wood of hairs fore, none but the children of God have any promise in his Word of being happy in death, it is highly necessary that we carefully examine ourselves whether we have the Spirit of God, since it is not probable that any one can have the Spirit of God without knowing it or being aware of it, if he examine himself strictly according to the Word of God; for John says, "Hereby we know that he [God] shieth in us, by the Spirit which he bath given us" [I John 324, and Paul says, "We have received, not the Spirit of the world, but the Spirit which is of

God; that we might know the things that are freely given to us of God<sup>h</sup> [I Oor. 2: 12]; and again "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, erying, Abba, Father" [Gad. 4: 6]; and again "As many as are led by the Spirit of God, they are the sons of God<sup>h</sup>" (Rom. 8: 14]. From the above-quoted passages of Scripture, it is plainly to be seen that whoever has the Spirit of God cannot be entirely unconscious of it, nor will he live entirely carrieses, cold, and unconcerned; for the Spirit will animate and excite, urge and impel him animate and excite, urge and impel him and unconcerned; for the Spirit was animate and excite, urge and impel him to good works; so that it can indeed be perceived, felt, and experienced "what manner of Spirit we are of" "what manner of Spirit We are of "
[Luke 9: 55]; yea, the Spirit itself beareth witness with our spirit, that we are the children of God" [Roun. 8: 16].

Another infallible characteristic,

whereby we may perceive that we have the Spirit of God, is the fruit of the Spirit. However much we may glory or imagine that we have the Spirit of or imagine that we have the Spirit of God, if we have not the fruit of the Spirit, it is impossible that we should have the Spirit; for the Spirit of God is of such a nature and quality, that it will always show forth good fruit. Yea the Spirit of God in a man will cause him to "be like u tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shull you wither, and whatsoever he deeth shall prosper" [Ps. 1]; and the Bavior says, "By their fruits ye shall know them" [Matt. 7: 20]. Therefore it is said in our text, "The fruit of the them" [Matt. 7: 20]. Therefore it is said in our text, "The fruit of the Spirit is love, joy, peace, long-suffering gendeness, goodness, faith, meckness, temperance," and again it is said, "The fruit of the Spirit is all goodness, and righteonsuss, and truth" [Eph. 5: 9]. Here are described twelve mannen of fruits of the Spirit.

But for a further examination of ourselves, whether we have the Spirit God or not, I design to take into essideration, for the present, only the first mentioned of the above described fruits of the Spirit in our text, of which

fruits of the Spirit in on text, of which it is said, "The fruit of the Spirit is love." Love is the opposite to harred; for the Saviour says, "No man ean serve two masters ... for he will hate the one and love the other."

There is a spiritual and also a carnal love. The spiritual is of God, because it is born of His Spirit, and is to be found only with His children. The carnel is of Spirit, and is to be found only with His children. The carnel is of the spiritual in the spiritual in the spiritual is of the spiritual in the spiritual in the spiritual is of the spiritual and also a carnal love. found only with His children. The ear-nal is of man, because it is born of the natural man, and is possessed by the sinner also; "for sinners also love those that love them." The love, therefore, regarded in our text, is only spiritual end divine.

From these words, therefore, of our text, we may safely conclude, and accept as an incontrovertible truth founded in the holy Scripture, that the fruit of the Spirit, namely, love will extend and manifest itself,

1. Toward God the eternal Creator, 2. Toward His Son Jesus Christ, Toward the brethren and all the hildren of God, and

4. Toward all men, even the worst

1. We may accept it, as a truth founded in the Scriptures, that the love to God the eternal Creator is an infallible fruit of the Spirit in all His childron. For as the sun and its light can not be separated from each other, so can not the Spirit of God and love to can not the Spirit of God and love to Him be separated from each other His children; for wheever has the Spirit of God within himself, with the Spirit of God within himself, with the Apostle says, "The love of God is abed abroad in our hearts by the Holy Gheet which is given unto us" [Rom. 5: 3]. Here, therefore, the Holy Ghost and the love of God are united, and can never be separated. "God hath not given us the spirit of fear; but of power and of love, and of a sound mind" [2 Tim. 1: 7]. Here we can

again see that the Spirit which God has given us, is a spirit of love. And is it not one of the things founded in nature to love those that love ns? the greatest sinners love those that love them; and where have we a greater friend and benefactor than God? " have loved thee with an everlasting love [Jer. 31: 3]. He has done us much good both as to body and soul. He in-deed it is that has created us and endowed us with wisdom and under standing above all other creatures on earth, and has so tenderly provided for earth, and has so tenderly provided for us, from inflancy to the present moment, food and comforts, life and breath; yea, He is the Giver of every good and perfect gift. It is His pure and natio-ning grace, love, and mercy, that we still are what we are, and 'in His we live, and move, and have our being?" [Acts Ir: 28]. We must say, 'filtherto' hath the Lord belied us,' therefore, 'Bless the Lord, O my soul; and all "Bless the Lord, O my soul; and all that is within me, bless His holy name, Bless the Lord, O my soul, and forget not all his benefits" [Ps. 103; 1, 2]. And how intracers and maspeakably great is the love which He has shown

dead in sids! John seems not to have been able to find words wherewith to express the love of God, when he say "God so loved the world, that he gay his only begotten Son" [John 3: 16], and in his first Epistle, chap. 3, 1st verse, he exclaims and says, "Behold verse, he exclaims and says, "B what manner of love the Father bestowed upon us, that we should be called the sons of God!" "In this wa manifested the love of God toward us because that God sent his only-bego ten Son into the world, that we might live through him" [John 4: 9]; and Paul says, "God commendeth his love toward us, in that while we were yet sinners, Christ died for us" [Rom. 5: 8]. John, therefore, may well say, We loved God, because he first loved

ns" [John 4: 19].

Dear readers, if God has loved us so
dearly, and still continues daily to ex-Dear cases dearly, and still continues daily to exercise such inspeakably great love to-ward us auworthy mortals, in this that He has not yet cut us down as infruitful trees, how can it then be possible in the continue of ware his children, born of Him and of His Spirit, and made "partakers of the divine nature," that we should not fervently love Him who is ench a great Benefictor and gracious God, which, as we have seen, is the greatest and first of all commands? Where indeed is there any one who is better or more worthy of love than God? "The best is indeed worthy of the best," as the true proverb says; and thus the poet sings,

"Oh love the Lord with all your strength l Love Him who reigns in Heav Refreshing to your soul, at length, Will be his own eternal love

If God, then, is Ruler in Heaven above, surely He is, above all things,

most worthy of our love!
There may perhaps some of our readers say or think within themselves,
"This is the pure truth, that God is, "This is the pire truth, that God is, above all things, most worthy of love, and far be it from me, that I should not love Him above sill things! So cold and hardened am I, I hope, not yet!" But stop, dear reader! It yamine yourbut sop, dear resider in Comme your self! Do not pass this important ques-tion so hastily by! For St. John says "If any man love the world, the love of "If any man love the world, the love of the Father is not in him" [1 John 2: 15.] And again "if a man say, I love God, and hateth his brother, he is a liar" [1 John 4: 20]; and also, "whose hath this world's good, and seeth his brother have need, and shutteth up his brother have need, and shutteth up his bowels of compassion from him, dwelleth the lave of God in h [1 John 3: 17]. Might not also Jesus perhaps stil say to many who imagine they love God, as he did to the Jews,

"But I know yon, tl. t ve have not the love of God in your [John 5: 42]? O reader! O reader! r flect on it, before it is for ever too late!

We should, therefore, be indu love God above all things else, also by the great promises, which he has given in His word, to them that love Him. For Paul says, "All things work to gether for good to them that love Him [Rom. 8: 28]; and again, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things when God hain prepared in them that love Him" [1 Co. 2: 9]. God showeth increy unto thousands of them that love Him and keep His command-ments [Deut. 5: 10]. "The Lord pre-serveth all them that love Him" [Ps. 145: 20]. They that love God shall receive "the crown of life" [James 1: 12], and are Cheirs of the kingdon which He hath promised to them the love Him" [James 2: 5]; yea, II loveth them that love Him.

2. It is an incontestable trath, that the children of God also love His Son Jeans Christ. For as "all men should honor the Son, even as they honor the Pather [John 5: 23], so it is just, that we should love him as the Father; for we should fove him as the Father; for be and the Father are one [John 10: 30]. Jesus said to the Jews, "H God were your Father, ye would love me" [John 8: 42], and these words come with courl force to us also: for if God is our Father, we will also love Jesus; this is self-evident. For if we should have a good friend, who should risk his life to deliver us from death, could his hie to deliver us from death, could we possibly be so undealing, hard-hearted, and so uncharitable, as not to love such a friend and benefactor, in return, heartily and fervently? I beshow sufficient honor and love toward him; and if he should ask any thing of us, I believe, it it were possible, we would do it for him. How, then, should we not love Jesus, since he, as you know, out of pure love, gave his life for us, while we were yet his cuemies? Yea, as an innocent and holy lamb, he gave his life, a sacrifice for us guilty sinners, and died a most bitter and shameful death, in order to redeem us death; and through his inestimable merits, has obtained for us eternal life. Behold, dear brethren, "greater love hath no man than this, that a man lay down his life for his friends." How should we, then, [if we are the children of God |, not love Jesus, through whon became children, insomuch know the love of Christ, passeth knowl cdge [Eph. 3: 19]? Oh! how, indeed can it be possible, if we are children of God, that we should not love Jesus, "who gave himself for our sins, that he might deliver us from this present evil world [Gal. 1: 41?

But some one may think within him-self and say, "What! do I not love Jesus? God forbid, that I should be so hardened, so obstinate and void of love to my best friend and benefactor, who out of pure love has shed his precious blood for me, in order to make me happy and blessed for ever! Yea, how can I not love Jesus, as the Apostle says, "If any man love not the Lord Jesus Christ, let him be Anathema, Maran-atha,"\* i. e., accursed, the Lord cometh! God forbid, that I should still be found in such a dangerous and lam entable state! Now, dear reader, who ever you may be, thus imagining to yourself that you love Jesus, can you venture to say as Peter did, "Lord, thou knowest all things; thou knowest that I love thee"? If you can say thus

with a good conscience, your state is a happy one.

Let us now hear the decision of Jes

himself in this matter. He says, "He that lath my commandments, and keepeth them, he it is that loveth me;" Reepeti them, he it is that loveth me;" and again, "If any man love me, he will keep my words" [John 14: 21, 23]. St. John says, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whose keepeth his word, in him verily is the love of God perfected" [1 John 2: 4, 5].

Is it not to be lamented, that there are many who boast that they are the children of God, and who would feel officient of God, and who wand reci-officient if any one should doubt whether they love Jesus; and yet many of them pass with indifference the commands of Jesus by, as, for ex-ample, the celebration of the Lord's whether the supper in remembrance of his hitter sufferings; which is one of the most important commands that he has left us, whereby we are to remember how dearly he byted us. There are many who live on for years without observ-ing this command, and yet boast that they are disciples of Jesus. Does not Jesus say, "ye are my friends, if ye do whatsoever I command you"? But how can we expect to be his friends, if we do not what he commands us?

But one may say, I feel in conscience mworthy to partake thereof, or that I can not feel a perfect love to the brethren, and therefore equinot take part in the communion, lest I should "eat and drink damnation to myself." O wreteled man! reflect. Would you, then, be in readiness to meet death? or do you expect to become fit for death, through disobedience and disregard commands of Jesus? or by cherishing disaffection toward the brethren? Is it not indeed the express command of Jesus to go and be first recouciled to thy brother, and then come and offer thy gift? How can you neglect such a command and still imagine that you love Jesus? If you do not love him, you have your sentence already pro-nounced in 1 Cor. 16: 22. Do you, then, still think, it is a small matter not to love Jesus? You will, no doubt You will, no doubt, yourself acknowledge that it is a Christian duty to love pious parents and children; and Jesus says, "He that loveth father or mother .... son or daughter more than me is not worthy of me" [Matt. 10: 37]. Paul concludes words, "Grace be with all them that love our Lord Jesus Christ in sincerity.

It is, therefore, not enough to confts, therefore, not enough to con-fess with the mouth merely that we love God and His Son Jesus, but it must be shown also by keeping his commandments, "for this is the love of God that we keep His commandments" [1 John 5: 3]; and one of His commands is this: That we shall hear His Son "in all things whatsoever he shall say unto us;" and Jesus said "if any man love me, he will keep my words," &c.; and one of his special commands is the following: "A commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to an-other" [John 13: 34, 35]. We, therefore, see

3. The fruit of the Spirit [namely love] will manifest itself and must be exercised toward the brethren and all exercised toward the brethren and all the children of God. It would truly be useless and vain, to imagine that we love God and His Son, if we loved not the brethren; "for he that loveth not his brother, whom he hath seen, how

we love God, and keep his commandments" [1 Jn. 4: 20, 21, and 5: 2]. It is, perhaps, yet necessary also to remark here that love is not equally strong in all the children of God, because they are not all equally strong in the inner man [for there are children in Christ, as well as young men, adults, and fathers ]; but as the latter grows, increases, and becomes stronger, so also the divine virtues, and, therefore, love also; as Paul writes to the Thessalonians: "Your faith groweth exsatomans: 10u man government seedingly, and the charity of every one of you all toward each other abound-eth" [2 Thes. 1: 3]. But where there of you all toward view of the children is no love to be felt, there the Spirit of God also cannot be, since it is a Spirit of love. We should therefore exercise of you all of love. We should therefore exercise ourselves in love, as Jesus and his Apostles abundantly admonish us. Apostles abundantly admonish us, Peter says, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unifigated love of the brethren, see that ye love one another with a most hoast fearually, being with a pure heart fervently; being born again, not of corruptible seed, but of incorruptible, by the y the word of God, abideth forever" [1] Pet. 1: 22, 23]; so much as to say that, as the regenerated children of God lovo each other fervently, so also you, in like manner, should love each other, as an evidence that you also are

John says, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death" [1 John 3: 14]. Paul says, "Be kindly affectioned one to another with brotherly love; in honor preferring one another" [Rom. 12: 10]. How beautifully the admonitions of the Apostles accord together. Brotherly lave is the test hy which we may know that we have passed from death unto life, that is, that we are born again. I ask, now, how can we love the brethren without knowing it? If I love any one I must without doubt also know that I love him: hove is not a cold or lifeless virtue which a man may posses without knowing it; for it manifests itself so visibly in those for it manifests itself so visibly in those that are regenerated, that every one may know that we are the disciples of Christ. Even the Feathen have long ago perceived this characteristic in the Christian, and "exclaimed, "Behold, how these Christians love one another!" Where is there a nobler virtue than love? "Love is of Cod; and every one that love this born of God?" and "wervy one what love this born of God?" and "every on's that loveth him that begat, loveth him also that is begotten of him" [1. John 4: 7, and 5: 1]. "The end of the commandment is charity out of a pure heart, and of a good on-science, and of faith unfeigned" [I Tim. 1: 5]. Well may the Apostle say, "As touching brotherly love ye say, "An touching brotherly love ye need not that I write unto you; for ye yourselves are tanght of God to love one another" [1 Thes. 4: 9]. The more brotherly love increases, the stronger hard to be supported by the stronger hard to be supported by the support of the s becomes the unity in Spirit among the brethren, and through this bond of perfectness, they become more and more perfectly united, so that it is said of them, "If one member suffer, all the members suffer with it." Of a brotherhood so united in love, it may be truly soid, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" [Ps. 133.] For where brotherly love reigns, there unity must follow as a consequence. But alas! where is this, the noblest fruit of the Spirit, at present to be found among us? Truly may the poet say:

"Jeder lebet fuer sich hin In der Welt nach seinem Sinn; Denl:t an keinen Andern nicht: Wo bleibet da die Liebespflicht!"

Again, St. John says, "He that lovcan he love God, whom he hath not seen? And this commandment have we from him, That he who loveth God, love his brother also. By this we know [I John 4: 8, 16]. Here we see, there-that we love the children of God, when [I John 4: 8, 16]. Here we see, there-that we love the children of God, when [I John 4: 8, 16]. Here we see, there-that we love the children of God, when [I John 4: 8, 16]. Here we see, there-that we love the children of God, when [I John 4: 8, 16]. Here we see, there-that we love the children of God, when [I John 4: 8, 16]. Here we see, there-that we love the children of God, when [I John 4: 8, 16]. Here we see, there-that we love the children of God, when [I John 4: 8, 16]. Here we see the children of God, when [I John 4: 8, 16]. Here we see that we have the children of God, when [I John 4: 8, 16]. Here we see the childr

<sup>\*</sup> Anathema is a Greek word, signifying a curse, or a person or thing accursed; and Maran-atha is a Syriac word, implying the Lord cometh; and according to many com-Lord cometh; and according to many com-mentators, the words may mean, let him be ac-cursed, when the Lord cometh, i e., to judg

and shutteth up his bowels of compassion from him, "or dwelltch the love hath loved us" [Eph. 5: 2]. "Forbigary of God in him?" [1] John 3: 17.] How worthy of consideration this question is! How can possibly the love of God well in a heart thus closed against compassion? Dear brethren, how do things now appear to be with us? Is there among us a fervent brotherly. us a fervent brotherly to all God's children, although they there among us a fervent protective to all God's children, attougue used to all God's children, attougue used to all ontward formulatives and hands truly open to the brethren agree with us in practice; and espectations are the second of the control of the contr and in tongue only, would be as much True love will beget in us a living faith that will show itself in good works, without which our faith is dead.

ior has given us of love, saying that we stooped and washed his disciples' feet, even as he did theirs. Now, dear brethren are we then perfectly willing to follow this beautiful example, and out of love, to wash one another's feet; How can we have a living Christianity without an active love? and how is it generally among us who profess to be followers of Jesus? Do we, ferveutly desire to take part in the public service of God? and does the love of Christ arge us thereto? and do we reioico when it is said let us go to the of the Lord? and when the time acrit approaches for us to prepare for the celebration of our crucified Redeemer's th? Do we ther feel arriously con-ted to be present as true and faith-ne 's? and if we know or remen-

abute in them. His love must also abute be said of it. We should follow after in them. But whose hath this world's love [1 Tim. 6: 11]. "If all your shall love the properties of the ordinance good, and seeth his brother have need, things be done with charity" [1 Cor. and shutteth up his bowels of compass 16: 14]. "Walk in love, as Christ also in from him, "so dwelletth the love hath loved us" [Eph. 5: 2]. "Forloging a stranger as our neighbor and to min and are not committed each of the washing, pray often, give alms, and are not such gross sinners, as this love to consider each of the washing, pray often, give alms, and are not such gross sinners, as this continue and are not such gross sinners, as this continue and are not such gross sinners, as the continue and are not such gross sinners, as the continue and are not such gross sinners, as the continue and are not such gross sinners, as the continue and are not such gross sinners, as the continue and are not such gross sinners, as the continue and are not such gross sinners, as the continue and are not such gross sinners, as the continue and are not such gross sinners, as the continue and are not such gross sinners, as the continue and are not such gross sinners, as the continue and are not such gross sinners, as the continue and are not such gross sinners, as the continue and are not such gross sinners, as the continue and are not such gross sinners, as the continue and are not such gross and a

and hands truly open to the preturent agree with us in practice; and safeties who are in want of daily sustenance? Where true love is, it will the requirements of the forgiving Spirit sustenance: where true tove is, it want show itself in our deeds. Are we not too ready, oftentimes, to excuse ourselves by all manner of subterfuges? we will nevertheless exercise our brothselves by all manner of succerningers, where and there we have a debt, we will perhaps say, "or have bought this when John said to Jesus, "Master, we will perhaps say, "or have nongat one and that, so that we have nothing, and that, so that we have nothing, at this time, to give." "My little child; and we forbade him, because he followthis time, to give. The second of the second word, neither in tongue, not in uccu and in trult' [1 John 3: 18]. Saith not the Savior, "Ye have the poor with you always, and whensever ye will ye may do them good?" To love in worl that is, who, in outward forms, differ that is the same that it is the s and in tongue only, would be as much as to say to a brother or sister that say to say to a brother or sister that is are equally correct, and seek to serve naked, and destitute of daily food, [God] as faithfully, or perhaps more somewhat from us, but, in their "Depart in peace, be warned and fill- faithfully than we do, and agree with "Depart in peace, be warmed and one of," without giving them those things that are needful to the body [James 2: 15, 16]. In Christ Jesus, only the "faith that worketh by love" is of any expected with him." If we love 6 od, who has regenerated us, as without doubt we do, we will also love those who are regenerated by Him. Jesus says, "They How beautiful the example our Sav- shall come from the cast, and from the west, and from the north, and from the should love each other, as he has loved sus! His love for his was so great, that whe had ided with his life for nrs; and we ought to lay down our lives for the thickness of the children of God," "he laid down his are for use and the brothery over in the brothery over in the brother." What a proof of love he brother." What a proof of love he brother. "What a proof of love he brother is and the brother." great multitude, which John saw, and which no man could number, clothed with white robes, and palms in their should also wash one another's feet, hands, were of all nations, and kindreds, and people, and tongues [Rev. 7: Therefore "let brotherly love con-

tinue" [Heb. 13: 1]. 4. And lastly, we may accept it, as a well grounded truth, that love (whiel is one of the fruits of the Spirit) will extend itself to all men in general, even to the bitterest of enemies; for out of brotherly love springs also a common love [2 Pet. 1: 7]. We are instructed in the word of God to love onr neighbor as ourselves, and to consider as our neighbors all men with What, then, does our conscience tell

somewhat against thee, because are also in duty bound to exercise love Law somewhat against thee, because thom hast left thy birst love. Remuler therefore from whence thou art fallow, and rejent, and do the first works' leaves the regarded as a wisked deed to and rejent, and do the first works' leaves the regarded as a wisked deed to another the regarded as a wisked deed to apas by a person thus in distress, with leaves the regarded as a wisked deed to apas by a person thus in distress, with leaves the regarded on it. And what more shall I say of licip. "Love worketh no ill to his cannot be really of so great importance,

those that abide in love: they abide in due noble fruit of the Spirit? Time unighbor;" and "love is the fulfilling of the law." "For all the law is fulable in them, and if God would not permit to say all that might of the law." "For all the law is fulable in them, this love must also abide be said of it. We should follow after filled in one word, even in this, Thou ister to his necessities in temporal danger, etc.," (alas! is it not then hings, how much more are we in duty matter of the greatest importance to and love bound to minister to his wants be saved or lost forever?) I will, in in spiritual things? and what have we conclusion, present to the consideration yet done, to bring strangers to Jesus, of those who view this very important the Physician of souls, that they might matter with such indifferent

publicans the same? And if we salute God, has written on this importan or brethren only what do we more subject, to the Corinthians [1 our preturen only what do we more supper, to the corutinans [1 Cor. 13]. He says, "Though I speak with the so [Matt. 5: 46, 47]? To love those though that love us, is nothing remark, gets, and have not charity, (or love,) able or difficult to do, since unconverted sinners can do the same as well. because the same as went. I consider a some as went to love those that hate us, is a clear proof, that we are the children of God, the disciples of Josus, because thus we love, even though he could speak in keep his commandments; for his commandments are these: "Love your languages. enemies, bloss them that curse you, do for them which despitefully use you. and perseente you; that ye may be the rain on the just and on the unjust".

all men, we prove that we are the hing great and unleard of; yet if it ehildren of God, and that we possess his divine quality and nature; for He gifts, and such faith, he would still be ehildren of God, and that we possess this divine quality and nature; for He loved man, even when he was yet His enemy, and even yet He continues to give us food and drink; and His children should do likewise. Paul says, "If thise enemy hunger, feed him; if he thirst, give him drink" etc. Do we do this? It is not enough to be surred, and have not love, it be thirst, give him drink" etc. Do we do the poor, and though I give my body do this? It is not enough to be surred, and have not love, it profitch me nothing." Here the apostule wisles expressly to a short that do this? It is not enough to be simply of salvation and to die happy.

I say, then, that the fruit of the Spirt in the children of God will reach to all man to strangers and enemies: the ehristian husband will love his wife; the christian wife will love her husband; the parents, the children, and the children, the parents; the minis-

sider as our neighbors all men with whomsoever we may come in contact, with all our societies is as the Savior plainly taught in the parable which he caphyed for the lawyer's instruction (Lake 10).

There are many who think that those only who are connected with their own with all our mind and strength? Do we love the read only who are connected with their own we want a leasn in sincerity? Is there are mind to provide to exactly who are connected with their own. There are many who think that those or instance, as we willing and only who are connected with their own by present to go, necondary by system of worship or denominately who does not instance in the considered as their neighbors, who is command, and be reconsumed and obe but his is a great mistake. For it where our neighbors, who importantly the present production of the present intuit of the Spritt, and, if we do not we have the stronger he would, without doubt, the sum of the stronger has would, without doubt, the sum of such like arm Demanties in our days. Must we not believe that we are living in the time of which of the Sary living in the time of which of the Sary living in the sum of th upon him while he is near;" for soon,

fore make themselves so easy about i or to know hou? If we love those that love us, what what the highly enlightened Apostl ward have we? Do not even the Paul, who was a chosen vessel unto

"And though I have the gift prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove and persecute you; that ye may be the hidren of your Father which is in heaven; for he maketh his son to rise on the evil and the good, and sender the print on the just and on the mijust? I work the miju mysteries, would indeed be no small [Matt. 5: 44, 45]. mysteries, would indeed be no smal We can, therefore, have the hope of acquirement; and to remove mountain dying happy, if, by actual love toward through faith, would certainly be some uo uns: It is not enough to be simply to allow the called the children of God; we must show it by the fruit of the Spirit; for may possess, and whatever deeds he "every tree that bringeth not forth" imply perform, cannot possibly be a might perform. good fruit is hewn down, and east into child of God without love. That the the fire." Not, until we are children of God, can we hope to become heirs love, he has here still further and so clearly described its nature and quali ties. He says, "Love suffereth long and is kind; love envieth not; love vannteth not itself, is not puffed u doth not behave itself unseemly, see eth not her own, is not easily prove ed, thinketh no evil; rejoieeth not iniquity, but rejoiceth in the truth heareth all things, believeth all things, endureth all things. Love never fai And now abideth faith, hou

J. M. BRENNEMAN.

Hymn

SELECTED BY E. MUSSBLMAN.

'Tis in the field the world below, Jesus the wheat, Satan the tares, For so the word of God declares.

For soon the reaping time will co And angels shout the harvest hor

To love my sins, a saint appear, To grow with wheat and be a tare, May sarve me while on earth below, Where tares and wheat together grow For soon the reaping &o.

Most awful truth, and is it so? Most awint truth, and is to so will be mankind the harvest know? Is every one a wheat or tare? Me for the harvest, Lord, prepare. For soon the reaping &o.

Then all who truly rightsous be Their Father's kingdom there shall s But tares in bundles shall be bound And onst in hell, oh! doleful sound. For soon the resping &c.

COME AND SEE. John 1: 46. A WELSH AIR.—ARRANGED AND HARMONISED BY H. B. BRENNEMAN BOTTO PRODUCE OF CONTRACTOR OF CONTRACTOR We are going home to Jeneus, Who has bought us with his blood, Come to Jenus, Coine to Jenus, Who has bought us with his blood, Come for sin nex, go thou with us, Come, and we will do thee good. We are pilgrims hero and strangers, . 5. We are going to a country : 2 Como ve weary heavy laden-We have found the true Messiah : We are traveling through the land :

Come, poor sinner, come and see, Hark! he calls you, he invites you. "Come," he says, "come unto me." Come to Jesus, &c. Come, and I will give you rest; To the marriage you are bidden, Come, and be for ever blest. Come to Jesus &c

6. Oh, why will you still refuse him? Come, poor needy sinner, come, If you'll fuithfully receive him. He will lend you safely home. Come to Jesus, &c. Of surrounded by great dangers. But we go at Christ's command.

Come, and join our pilgrim land. Von will never thirst or hunger. In that bright and happy land. Come to Jesus &c.

7. In that bright and happy country : We will sing and praise his name, And we'll ever be exclaiming : Glory be to God. Amen. Come to Jesus, &c.

## Carresvondence.

A Letter from Harrisburg, Pa.

March, 19th, 1865.

Much respected Bro. in the Lord. I again seat myself to day for the purpose of writing a few lines to you. I have of writing a few lines to you. I have not the opportunity of spending this blessed sabbath day, as I have been accustomed to, with my brethren and sisters, and therefore will occupy this

afternoon in writing to you.

It has pleased God to bring me thus far through this troublesome world, granting unto me all the blessings that ere necessary to make me comfort were necessary to make me comorcable and happy; and one of the greatest temporal blessings that our blessed Father in heaven bestows upon the children of men, I am enjoying, which is health. I cannot speak for my family, torning last, and they were well then I am here working at my trade, which is that of a potter. How long I will remain here I am nnable to say. I do not bind myself for any time, as I expect to return to my home just as soon as an opportunity affords itself.

Brother, my mind is sometimes

unconscionsly carried back to those blue mountains of Virginia — to that beautiful valley, the place of my birth, where I spent my boyhood's days in innocent glee, and grew up to years of maturity; yes, all those beautiful scenes, friends, relations, brothers and sisters. have won in my heart the warmest af fections, and it is hard to forget them or to be wenned from them. Never did appreciate my earthly home as I now lo: yet when my heart is burdened with the gloomy thought of being absent from all that is so near and dear to me, there is a thought again that gladdens my heart — the thought of a home in heaven for all the children of God. The inhabitants of that home are secure - there is no power in existence that can scatter them nor drive them fore. from it, for they are protected by the arm of an omnipotent God, yea, they are safely folded in the arms of the good Shepherd Jesus Christ, — gathered into his sheepfold where no evil can reach them, for to him all power is given in in beaven and earth, and he hath given

angelic choir. These delightful thoughts alleviate all my troubles, though I have to mourn the absence of many near and dear friends, relations, brethren and ciatore

I also owe much and feel very greatful to my brethren and sisters in state, as they have done so much for us. Since we have left our homes in Virginia they have supplied our wants, and I think they did it cheerfully. Oh, how can we ever repay them for the kindness, and the favors they so generously showed us!

The first of next month (April) we expect to move to Mechanicsburg. Cumberland Co., Pa. The Susque hanna River was higher yesterday The citizens say, it is higher than it was in 1846 when the bridges here were taken away. This is the reason that I cannot get away from here to

Dear Brother, I will close by wishing that the grace of God and the commuion of the lloly Spirit might res and abide with you now and evermore From your unworthy Brother

EMANUEL SUTER.

A Letter from Wayne Co., Ohio

Apple Creek, O., Feb. 9th, 1865.

Dear Bro. John F. Funk: - Seeing. No. 13 of the HERALD OF TRUTH

heaven and earth pass, one jot or one them again, as I believe that they are in that bright region above, where they pratte the praise of their Redeemer, and mingle tr. The diddlight housest. he shall be called the least in the kingdom of heaven," &c. The law, consists of many commands, which together constitute a "whole." Whoever, therefore, with full knowledge thereof, violates one command, puts himself in a 
state of revolt, rebellion, and contempt, 
against the Lawgiver; and herein lies 
the root of transgression of all the other 
commands, as soon as a temptation 
thereto should present itself, — nay, 
the sin itself.

Adam and Eve disobeyed the single 
command which was given them, had 
to bear the curse, and were driven out 
of Paradise, not merely because they 
of the fall of Eduly and mourn over ler." The question is, 
and mourn over ler." The question is, 
of mourn over ler." The question is, 
of mourning be 
of mourn over ler." The question is, 
of mourning be 
of mourning and mourning be

of Paradise, not merely because they rather because they rebelled against the Lawgiver, wished to be as wise as He, in short, wished to be independent of their Lawgiver; and on this ground, also if other commands had been given them, would not have feared to transgress all of them, as soon as an inducement thereto should have presented itself to them; as for instance, if they had also been commanded to keep the sabbath day holy, they would not have hesitated to sew together fig-leaves on that day, to cover their nakedness, &c. Whoever, therefore, is at peace with his Lawgiver, and subject to him, cannot knowingly violate a single command. "These ought ye to have done, and not to leave the other undone" (Matt 92, 93)

"For all the law is fulfilled in one

large list of names, who seem to be favorably inclined toward the same is and thereby show themselves disposed to keep it in circulation, I was reminded to keep it in circulation, I was reminded to first of my duty also to join in with the rest and enclose herewith a dollar for the second volume of the German paper to be sent to my address as bein fore.

I will now try to answer a question, yo proposed in No. 12 of the Heraldo or Terrin in reference to the passage in of Terrin in reference to the passage in of Terrin in reference to the passage in of Terrin in reference to the passage in the proceeding to the designs this as a warning and a rebuke to all the rich who, it is guilty of all." Query: Is the who, offends or fails in one no point, every fails in one no point, every fails in who, is such, do not resist them, they could be a such as the control of the such as the

his life for the sheep. How joyful it is when we are blessed with the hope that we have near and dear friends that we have near and dear friends already there. I have a mother whom I hope to meet there, and two little children that we revery near to my heart. Often did I enjoy myself with them in their mirthful plays and in listening to their sweet paraties, — but slass! Death laid its cold and icy hands | 5: 18, 19), "Verily I say unto you, Till

For the "Herald of Truth." Sinner Come.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Matt. 11: 28.)

These are the words of Jesus the Son of the eternal Father — the words of him who spake as never man spake. The object of the Saviour's mission into this world was to do good unto the sous and daughters of Adam. He therefore invites all to come unto him, namely, all such as feel the burden of their sins. Now dear reader, let me ask you, have you sins or have you none? If you have, to whom should you go but unto the the Saviour of sinners? Do you feel the burden of your sins? Do your word, even in this, Thon shalt love thy cighbor as thyself (Gal. 5: 14; Rom. 3: 8, 9; Matt. 22: 37—40; James dition dear reader, then listen to your

by him, seeing he ever liveth to make intercession. Oh! come to Jesus and of all acceptation, that Christ Jesus give you rest; come, and he will receive (1. Tim. 1: 15).
you; knock, and he will open unto
Prove all the you; look to him, and he will save you, for he is "mighty to save." Did a single person ever come to the Saviour. when he was here upon earth, for a cure and go away without it? We answer, no. We do not read of a single instance, where one soul was ever re-jected, but all that come to him in a proper manner were received by him; and he is still as merciful as he was

Although we can not now behold him with our natural eyes, we can behold him with an eye of faith, scated at the right hand of the majesty on high, where he is still interceding for poor lost sinners; calling unto them and saying, "Come unto me and I will give

Let me admonish you, dear reader. as one that loves your soul, if you are yet in an unrenewed state and at en-mity with your God, to repent of your sins at once and come to Jesus "Come" just as you are, with all your gnilt and onsequent wretchedness; come stain get at. Stock of all kinds is sery much ed with crime and weltering in your reduced, especially horses, being very much constitutions of the control of the constitution of equit; come poor, come needy, come empty and wretched; only come and believe. His heart is free, his arms are believe. His heart is free, his arms are believe. Here was but open! it is his joy to receive sinners; such he came into the world to save: he came "not to call the rightcous but sinners to repentance;" he came lost," and so long as we are in our sins, we are in a lost and rained condition Oh! sinner, come to that fountain which has been opened for sin and uncleanness, in which you can wash and be cleansed (Zech. 13: 1).

"Come now and let us reason togeth er, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Iso, 1-18)

do not delay; for the longer you stay away, the worse you will get and your being a great sinner, will afford me an opportunity of proving to you that I am a greater Saviour (Matt. 9; 12).

timbered portion of country. There are plenty of fine springs of water, some fine creeks and rivers with good cuss the matter fairly and fully, and I have no doubt but you will acknowledge all my ways to be right (Ps. 145; 17). It is true you have committed crimes of the most flagrant nature, deep as searlet in their dye, but let not that bad condition, no work having been done on them since the war commenced. There is a variety of lands, some keep you from me; all are atoned for, and they shall be white as snow. But very good, some poor and hilly. In parts of the country there is a great perhaps you may be ready to say, I have iin so long in my sins and am so steeped in guilt that my sins are even like crimson. All this my be true, but the blood of Jean Christ ele meeth from all sin, and will charge them all of the mission and will charge them all lines of the mission et with considerable whiteness, year, they shall be "white as snow and woo!"

The white as snow and woo!"

gravel ridges; and there are some very gravel ridges; and there are some very the port oak plats of a very durable without; worm my be a great plane; it is not a plat of a very durable soil. In that section of country, timber to the most perfect whiteness, yea, they shall be "white as snow and wool."

doubtedly receive you and pardon your sins. Remember he is merciful, and your heart, desiring to be admitted (Rev. 3: 20). Only how can you then slight such a merciful and beneficent Saviour

while the door of mercy is yet open, or miles from that neighborhood. to behold burn as a frowning Judge

he will give you life; come, and he will came into the world to save sinners"

Prove all things; hold fast that which is good.

Bremen. O. A. Goon.

Goshen, Ind., March 24th. 1865.

Bro. Funk : - Having just returned from a trip to South West Missouri and being solicited by some of the brethren, to give them an account of that section of the country, in regard to land, society, &c., I thought a comnunication through the HERALD would be the best medium through which to reach them all

In the first place, I found the country

considerably damaged, and good so-ciety nearly destroyed, by the ravages and demoralizing effects of war. The country generally looks distressed, only cultivation since the war began. Farm look ragged and out of repair, and liv-ing of all kinds is scarce and hard to small and poor. bought at a fair price. There was but little wheat sown last fall. Land is very cheap. Farins of 200 to 240 acres, with about one fourth under improvement, supplied with timber and water, can be bought at from five to ten dollars an aere. Government lands cents to a dollar and a quarter per acre Land can also be entered under the Homestead Law at a cost of about twenty five cents per acre, and a large quantity of railroad land, which will come into market in a year or two, at two dellars and fifty cents per acre.
The section in which I bought, is toler-

ably well timbered. It is generally a

ies in parts of Green, Polk, and Dallas

Counties. My farm is situated twelve

miles east of Buffalo, and fourteen

miles west of Lebanon, on the Beckner

Prairie, in Dallas County, in a well

inill-seats, and some good mills within ten miles of that neighborhood; one

church right in the center of the settle

ment and a schoolhouse. Roads are in

timbered country with some fine prai

Oh! how lovingly God expostulates with mankind. He says: Come now,

"Let us reason together," let us dis

althou's you may be a great sinner, if and water are well distributed, but the you but come to the Saviour in a right land is not as level and pretty as in acceptable manner he will unsome other parts in the prairie; but old residents say that the timber land is much better for fruit and winter wheat sint, It member he is moretin, and think in the prairies. That is a rolling perish. He is knocking at the door of your heart, destring to be admitted (Rev. land, and no swampy land at all. If my judgment is right, I can say to all who seek a home in the far west, that who shed his precious blood noon Calvary's mount to atone for your sins, an Inot for yours only, but for the sins limestone, well supplied with both limestone and pure flint gravel water. and not for yours only, but for the sins of all the soas an I daughtersof Adam! Dear real effect, let me in conclusion. Dear real effect, let me in conclusion, winter wheat, clover, oats, core, dec. with the soas of the soas of the concession of

There is a very extensive pine region at the distance of about a hundred miles from there, which will furnish plenty of lumber for all building pur-

I have now given you my opinion of ic country to the best of my judgment. Pardon me for occupying so much space in your columns and accept my love as a brother in the Lord.

H. E. REYRODE.

# The Kerald of Truth

Our next Semi-annual Conference will be held on the 3d Friday in May next, in Wayne Co., Ohio.

Letters, containing money for sub scriptions for the Herald of Truth, should in all cases be registered and a receipt taken. When this is done money may be sent at our risk.

A blue X on the paper will de expired, and may always be considered Unless this is done, we will take it for granted, that the paper is no longer

We hope our readers will bear with us for taking up so much of the pres-ent No. of the Herald with the excellent article from Bro. Brenneman. We wished to give it entire to our readers the present No., as some of the Churches will no doubt eelebrate the Lord's Supper before another No. of the Herald reaches them, and indeed we do not think that we could have filled the columns of our paper with anything better, especially at this time, and therefore hope, that the length of the article will not deter any one from reading the whole of it.

### My Religion

What is my religions worth? Doe it do me any good? Has it any influ-ence over me? Do I keep it in view all the time, in all my labors and duties, in all the transactions of my life, in all my dealings and intercourse with my fellow-men? Am I governed by it, as the inflexible, undeviating rule and law of my life? In my conversation con-cerning others and in my deportment towards them? Or do I consult policy more? There are many men, who profess to be Christians and to be governed by the principles of the Bible and religion; but when they come to the test they always follow the dictates of policy. They consult ease, comfort, pleasure, gain. — They throw into a balance these perishable desires and enjoyments audweigh them against their the heavier. Policy first, religion afte wards. But Christ says: "Seek ye first the kingdom of God and his righteous ness, and all these things shall be ad ded nuto you." Let us therefore follow the admonitions of our Lord rather than the vanities and follies and fleeting joys of earth." Let us bridle tongues and maintain our conversation pure before God and man.

J. F. F. Selected for the ' Herald of Trath '

Flowers which Bloom in April.

The nearer that charming month approaches, when we shall see the cor try, gardens, and meadows, arrayed in ng be compelled probabilities are that the railroad will dreary aspect we have so long witnes rowning Judge, be faished within two years from this sed clear up, and nature more evidently be fusing our its a truening surge, be fusing within two years from this sed clear up, and many more evidently in the clouds of time. There are great intermental for throws off her wild appearance. Every many topics discussed, there might be average to execute judgment upon the men of small means to get good homes day discloses some new beauty, and

The

pleasant, than in Ohio or Indiana. nature. 'The fresh grass, already spring poses as soon as the war is over and attention; and the sweetly modes violet is one of the earliest that scents the air of spring. The flowerets of the beauteous hyacinth, gradually rising above the leaves, at once please the eye and gratify the smell, by the richness of their tiuts and the fragrance of their perfume.

The imperial crown throws out number of stellated leaves; its sten shaped flowers inclining towards th earth, form a sort of crown surmounte by a tuft of leaves. From the midst of its leaves the auricula raises its stem its leaves the auricula raises its stem, supporting a bunch of flowers, the cir-cular edge of which exceeds the rich-ness of velvet and the softness of

scarcely yet daring to unfold its beauty, lest the night air or chilling blasts should suddenly nip its opening charms and destroy its infant splendor. The their beauties till milder weather per

mits them to bloom in safety.

An attentive observer will find in these delightful objects great cause to admire the wisdom and goodness of God; it is with the wisest views that, at the return of spring, each plan gins precisely in the time and in the order prescribed to it to develope its leaves, put forth its buds, and prepare for the production of fruit,

In the vegetable kingdom one species succeeds to another from the com mencement to the termination of the year; scarcely are some visible when others are rendy to appear, and these are followed by others, which spring up each in its turn and allotted time. Whilst one plant brings its fruit to maturity, nature excites another to propagate that its fruits may be ready when the other has accomplished

Thus we constantly receive a success sion of flowers and fruits; there is never any want, and from one end of the year to the other. Nature watches over and preserves her productions.
The flowers of spring, which we

contemplate with so much delight, should it duce us to reflect upon youth, the flower and spring of life. Like them, youth grows up anniable and beautiful, with a thousand charms and opening virtues that cause them to be admired and loved; but as the northwind sometimes sweeps over the fairest flowers of hyacinth and the lovely violet, so the pride of beauty and the glory of youth are often nipped in the bud, and fade ere their opening charms are perfected. Beset with dangers and surrounded by misfortunes, the horizon of youth often lowers, and obscurity renders dream their morn of life; or if brighter pros pects gladden their path, they are sud-denly wrapped in night, and involved in gloom. Let no one, then, in the abounds in the pleasures of youth, or exalt in his superior endowments: the days of man are as grass; as a of the field he fl wind passeth over it, and it is gone, place thereof shall know it n and the more. Psalm 103: 16. - STURM's RE-

> Por the "Herald of Truth." A Question

"Then bath God also to the Gen tiles granted repentance unto life, Acts 11: 18.

As the Herald is taken by many brethren and sisters, and through it many topics discussed, there might here. The climate is more mild and every hour hastens the perfection of still better) who would test the follow

ing with the Word of God, and give, er and more experienced ministers and absorpt the Heratd, his opinion in re-bishops for a just decision, which, I ing with the Word et God, and give, through the Herald, his opinion in regard thereto. "The Lord is not willing that any should perish, but that all should some to repentance" (2 Pet. 5: 9). If the Lord is not willing that hope, according to his request, they will also do.-Ed.1

sing should perish, but that all men and the saved, then to the beather and the saved, then to the beather at the same thought of Josus Christ see made known, which 'sis the power of God unto salvation to every one that believeth' (Rom. 10: 1: 16); and 'ffaith cometh by hearing, and hearing the word of God!' (Rom. 10: 17).

by the word of Ged" (Rom. 10; 17).

by the word of Gen (10m. 10; 11). Men, therefore, who are pressed by the love of Christ, have gone out to falfill this holy and important calling,

and that with the greatest danger to their lives, "to turn the Gentiles from darkness to light, and from the power

of Satan unto God, that they may re-

tance among them which are sanctified by faith that is in me" (Acts 26: 18).

When, therefore, the dear brethren in

Europe perceived how needy they were and with what difficulties they

were surrounded, they in obedience to the Word of God "distributed to the

necessity of saints" (Rom. 12: 13), and aided them, as also the Church at

tiles granted repentance unto life."

It is, however, not meant by this

that any one should be urged to give

saything, who is unwilling to do so, but that the contributions be entirely roluntary; "for God loveth a cheerful giver" (2 Cor. 9: 7).

Now as there are some brethren who

willing to aid in the work of the

ord among the heathen, they wish to

now whether it would give any occa-

ministers and brethren; or whether it will be approved by them, if brotherly

ve is still exercised toward them the

ve not this conviction. We have,

ough the encouragement of our dear isters, contributed, with pleasure,

amsters, contributed, with pleasure, to our Church in Germany, for this purpose, and I would be pained at heart to find this utterly condemned here by the same Church, that also calls itself a

specting an early answer, the writer freets you all in the words of Paul, Grace be with all them that love onr

ord Jesus Christ in sincerity. Amen.'

[Bro. Moseman is a bishop in the old Mennonite Church and as his

tion is one of great importance, it

damstown, Lancaster Co., Pa.,

PHILIP MOSEWAN

Feb. 1865

Written out of brotherly love,

Yours in brotherly love

## For the "Herald of Truth."

## The Cross of Christ. Paul, the highly enlightened apostle

Paul, the highly enlightened apostle said, "For to me to live is Christ, and to die is gain." According to his epistles, he had many trials to endure, such as we have never yet had; nevertheless, he seems to have endured them willingly and courageously, because he looked to a fitture great recause he looked to a fitture great re-ward. He had a strong hope and a living faith, so as to be willing to hold out to the end. When he knew he was soon to depart from this life, he could triumphantly exclaim, "I have fought a good fight, I have finished my tought a good nght, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of rightcousness, which the Lord, the rightcous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" [2 Tim. 4: 7, 8.] Let us, then, brethren and sisters, choose Paul's life for an and staters, choose Paul's life for an Apostic Paul (Philippi manifested their care for the through the assistance and grace of Apostic Paul (Phil. 10); but yet (30d, to work out our soul's salvation the linear prayer to God, that the liter, with his good Spirit may make only only one to work of the property of the part of the property of the prope Lord, with his good Spirit may make them instrumental in bringing many guests yet to partake of the great mar-riage-supper of the Lamb (Rev. 19: 9). nage-supper of the Lamb (Rev. 19: 3).

But this being something yet uncommon among the greater part of the dear rowmen among the greater part of the dear comparison to element. In the country, which is a comparison to element in the country which is a comparison to element. greater part of the dear occuntry, which is, so flowing with milk and done in time, is done for eternity; but prethren in this country, which is, so done in time, is upue for executive, to say, a land flowing with milk and honey (Exod. 3: 8); many of the honey (Exod. 3: 8); many of the of the future, invisible and Heaven! souly (2001. 3 e y); many of the of the future, invisible and Heavenly betterne heip or may perceive, from the word, which will be imperishable when words of the dear Savior (Matt. 8 : 20). Let us lead a pure and gody life, mitted slop; and it being the duty of not only confession with. mite also); and it being the duty of all to labor at the work of the Lord; we might here have an opportunity afforded us of lending a helping hand in deaver to fulfill, so that, like Paul, we have the work with our dear brethren in Germany. It is my sincere desire also, that this proposition be not at once set hat this proposition be not at once set aside with the plea, "This is something of Paul, "To me to live is Christ, and sew," as did also they that were of the circumcision (Acts 11: 3, 4). When the spostle, however, made known to eaw," as did also they that we are die and the has made account of the apostle, however, made known to them that God had given to the Genilies also the gift of faith in Jesus Christ (as it is stated in the 18th verse), ward body is perishing, the inward when they heard these things, they man may be renewed from day to day. Let us consider well what we are doing seeing we are traveling to a long a seeing we are traveling to a long meet with ing, seeing we are traveling to a long eternity. Oh, that we may meet with a happy end! Let us examine oursely es every day as long as we live, and when we find ourselves becoming weal and weary, let us seek the Lord more carnestly, that we may gain new strength and courage in our pilgrimage to an endless cternity. Time is pass ing away and sooner or later we will arrive at the shore of eternity. death finds us, judgment will meet us. Let us, like Paul, look forward to the future great reward, and be willing to endure our cross, as faithful follow of Jesus, and hold out to the end. If Christ, then, is our life, death will be our gain. We can then he with him in the future world, in perfect hapniness, there to dwell eternally in the magnificent mansions which were prepared from the foundations of the world, not built by the hand of man with brick or rough stone or timber, to perish and fall before the floods and perish and tail before the noons and storms; but by holy hands, with im-perishable materials, to stand when all things else shall have passed away. In these happy mansions, thousands of angels are praising God and the Lamb eontinually. There is no partiality, nor disunion, nor hunger, nor thirst, nor sickness, nor sorrow, nor pain, nor death; but there always happy around the throne of God, they utter His praises from eternity to eternity. JOHN D. HERSHEY.

## Childrens Column.

Letter from Brother Henry. Thou shalt love the Lord, thy God. with all thy heart, and with all thy soul, and with all thy mind, and with

all thy strength" (Mark. 12: 30).

Dear children, as I told you in my first letter that I would perhaps write to you again, I will now try to fulfill my promise; for I love you all most dearly; yes, I love you because Jesus loves you, and wants you to come to him; for he says, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God,"
In my first letter I tried to teach yo

the fear of the Lord; and as we also commanded to love Him, I will also try to persuade you to love Him whom we ought to love above all; for He is above all (Enhesians 4: 6). And again we ought to love Him because to desire to average himself, and pun-he first loved us (Jehn 3: 16 and 2 lish those who torment and plague him,

Thes. 2: 16).
It is natural for us to love those who are kind to us, and try to do us good, oft repeated evils he receives from oth-Oh, how much more, then, ought we to love God, who has done more for us than all the people in the world could other. do! for He has always been very good and kind to us: He created us and tion and teachings, always numifested gave us our lives; he gives us every- a love for, and desire to make men gave us our lives: he gives us everywear: He keeps us alive, and is doing us much good every day, and what ought to make us love Him still more ought to make us love 11th still more is, that He has prepared us a home, where we may always be happy after we have left this world, that is, after we are dead; and so beautiful and so on which Christ came to establish or pleasant is that home, that no one can tell us; for the good book (the Bible), tells us, that "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love

him (1 Cor. 2: 9). Dear children, let us love God mor Dear children, let us love God more than we ever have done; and then let us endeavor to "follow peace with us also obey Ilim, and do the things no man shall see the Lord." He has told us to do. All they who love and obey God, are His children. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep His formerly published at Mountain Valley. ments are not grievous (1 John 5 . 9. 3); which means that it is not hard to

o what He tells us to do. Now, dear children, let us love God above alt, and let us also love one another (1 Jn. 4: 7); for if we love God receiving the books must pay the ex-we are His children, and if we are all press charges. Address His children, then we are brothers and sisters; God is our Father and will take care of us, and, when we die, He will take us to that home which He has prepared for us, where we shall see Him, and be with Him for ever. Oh, how happy we will be ! We will never be sick, nor have any more pain; bu we will be one happy family, singing sweet songs of praise to God our Father for ever and ever. Now, dear children, I must close for this time: be good children, read the Bible, obey your parents in all things; for this is right. I will write you another letter before long. Your Brother

For the "Herald of Truth."

"Resist not evil, but love your Enemies."
Onr Lord and Saviour has taught in

these beautiful sentiments both by precept and example. The Scripture exerywhere teaches us also to "resist not evil." Repel not one ontrage by another. Show to the world that thou art a true follower of the meek and lowly Jesus by submitting to an indignity.

The professor of Christianity

suffers his passions to control him, and resists the insults and jeers of the wicked, throws off whatever of Christ-Mich., of internittent billious faver,

ian attainments he possesses and makes himself precisely what the other is, a wicked person. Let us, rather than avenge ourselves, be ever ready to suffer patiently a repetition of the same injury, und not as the Jews of old, or as most of the people at the present day, think that every ontrage should be resented, and thus foster, encourage, and cultivate a spirit of strife and hatred to our enemies

We have received the heartiful and praiseworthy exhortation from the Sav praiseworthy exhortation from the say-iour of mankind, in his sermon on the mount (Matt. 5: 44,) where he says: "Love your enemies, bless them that curse you, do good to them that hate you and pray for them which despite-hilly use you, and persecute you."
"Photo races was a more sublime dis-

There never was a more sublime diseurse on morality given to man. And yet to many it appears nureasonable and absurd. The deprayed and sinful state of man makes it natural for him and his sinful nature will over find a bundant excuses for his conduct, in the

other.

Jesus Christ, by his walk, conversahappy. That man must necessarily be very unhappy and miserable who is at enmity with, and hates his fellow man. Our Lord prohibits that only, from its nature is opposed to man's hap-piness. This principle we must sock from God; it is that kingdom of heavearth.

arth.
The Apostle Paul in 1 Thess. 4: 9, says, "Ye yourselves are taught of God to love one another." Not to resist, and fight, and hate as worldly minded men, but pray for your ene-mies; therefore with all diligence let

JOSEPH SUMMERS.

The English Mennonite Hymn

Va., is for sale, as follows:

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### DIED

On Tuesday, March 7th, in Cumber land Co., Pa., Preacher David Martin, aged 74 years, 7 months and 10 days. He was buried on the 9th, on which occasion fimeral discourses were delivered by Bro. Christian Bomb in the German language, and Bro. Amos Herr in English

ABRAHAM MARTIN, SR.

Near Hanover, York Co., Pa., on the 17th of March, our brother, Jacob Bear, aged 73 years, 10 months and 14 days. He was buried on the 19th at days. He was buried on the 19th at Bear's Meeting House. A large con-course of friends and relatives followed his remains to the grave.

His funeral sermon was preached by Bro. John Sherk of Adams Co., and the writer, from the words found in

"Must friends and kindred droop and die, And helpers be withdrawn; While sorrow with a weeping eye, Counts up the comforts gone."

"And while your mourafol thoughts deplore
The parent gone, removed the friend;
With hearts resigned, his grace adore,
On your nobler hopes depend."

Anna, wife of Henry Eyman. Her maiden name was Wenger. She was born, May 30th, 1833, in Lancasster Co., Ta., and died at the age of 31 years, 16 mo. and 16 days. She leaves a busband and five children to mourn their loss. She was buried on the 17th in the S. W. Caladonis burying ground, on which, occasion funeral discourses were delivered by Bro. Abm. Detweller in the German Language and Jacob O. Bowman in the English, from 2 Tim. 4: 7, 8. The deceased was a faithful sister in the Mennonite Church for about 14 years. for about 14 years.

JOSEPH W. DETWEILER.

On March 2d, in Elkhart Co., Ind., Levi, Son of Bro. and Sister, David and Susanna Leohlituer, aged I year, and Susanna Leohlituer, aged I year, the 3d, on which occasion remarks were made in the German Language

were made in the German.

from Ps. 40: 16, by the writer.

On March the 4th, in the same place,
Herbert Albertus, only child of Lester
and Olive E. Sawyer, Tiged 4 years, 1
mo. and 25 days. His burial took place mo. and 25 days. His burial took place on Smday the 5th, and was attended by a large concourse of triends and relby a large concourse of friends and rel-atives. It was very hard for the par-ents to give up their only child; yet while we know how painful it is to part with the children we leve, we en-treat them to yield in humble resigna-tion to the will of God, who is too wise to err and too good to be unkind.

A funeral discourse was delivered by the writer in the English Language from 2 Kings, 4:26: "Is it well with the child?.... It is well."

"It is well with the child" which is taken away?

"Is it well," Then, O parents, your sorrowing slay. "Is it well with the child" which no longer

wo see ? "It is well"-from all sorrow and suff ring 'tis froo.

Is it well with the child" which no longer wo hear? "It is well," weeping friends, this you never

nced fear. "Is it well with the child." since in death 'tis

asteep ? "Yes 'tis sleeping in Jesus, then why need you weep?

"Is it well with the child," and from care is it free ? "Suffer little children," said Jesus,

unto me. "Is it well with the child" which to me h

been giv'n ? "It is well," for of such is the kingdom of

heaven.

On the 7th of March, at her residence in Champaign Co., Ohio, of apoplexy, Catharine Frank, (her maiden name was Brenneman,) aged 63 en name was Brennenan,) aged '63 years, I month and 5 days. At her burial on the 8th, a discourse was delivered from Eocl. 4: 2. She was a member of the Baptist Church for 33 years. She was a widow, a number of years, and leaves three brothers, a sister and numerous friends and relatives to mourn their loss

or and numerous riredus and releates to mourn their loss.

On March the 27th, in Dekalb Co., Ind.; of Typhoid fever, Christina, consert of John Phlomer, aged 19 years, 5 mo. and 22 days. Her remains were brought to Elkhart Co., where her parents reside, where her burial, on the 29th, at the Mothodist Chapel, near Osecola was attended by many weeping relatives and sympathising friends. She manifested a willingness to leave this world. She sent word to her absent sisters, saying, that they should not weep for her, that she was going to a good place. She also sent words of admonition to her father, that he should prepare to meet her there.

should prepare to met her there,
A funeral discourse was delivered
by the writer from Luke 23: 28, and

at the close of the service the following hymn was sung:

Weep not for me, my friends so dear. Nor shed for me the sorrowing tear; I am not dead but only sleep, My lonely slumber, oh, how sweet !

No longer is this mortal frame The seat of suffering, grief and pain; Serene and tranquil is my sleep, My silent slumber, oh, how sweet l

Ye who around my grave do tread, Ye too must die and here be laid; Oh, then prepare your Lord to meet, Mrc summened to His judgment seat,

DANIEL BRENNEMAN.

On the 13th of March, in Washington Township, Hanceck Co., Ohie,—wife of Jacob Weinland, aged 74 years, 11 months and 2 days. For several suffered much pain and sickness. She was willing to die and ge to her eternal home. She was buried on the 14th, al home. She was buried on the 14th, on which occasion a fineral discourse was delivered in the English language by Andrew Helm, and in German by the writer, from 2 Cor. 5:1: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." After the sermon her body was brought to rest and consigned to dust frem whence it was taken, until body and soul shall reunite at the great day of the resurrection. This is worthy of consideration, since time bears us wiftly on; therefore may the grace of consideration, since time bears as swillly on; therefore may the grace of
Jesus Christ, by his good Spirit guide
us on till we reach the goal of eternal
life.

JACOB KAEMPFER.

On the 24th of March, near Sterling, On the 24th of March, near Sterling, Whiteside Co, Ill., of Typhoid fever, Henry Kreider, son of J. H. Kreider, aged 22 years, 6 menths and 24 days. He suffered only a few days. He was buried on the 20th, on which occasion discourses were delivered to a large antilence by the brethren Henj. Horshey and Jos. Allenbach from John 9: 1—6.

On the 19th of March, near the same place, of Lung fever, Henry Heekler, aged 61 years, 3 mo. and 7 days. He was a member of the Mennonite Church. He was buried on the 21st. His funeral sermon was preached, by the same as above, from Ron. 14: 8, 9.

On the 25th of March, at Sterling,

Ill., of Typheid fever, from which he suffered only a short time, E. Snavely, aged 44 years, 11 months and 25 days. He was a Deacon in the Mennonite Church, and leaves a wife and two children to mourn their loss. His remains were consigned to the grave on the 27th, in the presence of a large concourse of friends and relatives. A funeral discourse was preached by Bro. Benj. Hershey from 2 Cor. 5: 1—10.

"Go watch and pray, thou canst not tell How near the hour of death may be: Thou canst not know how soon the bell May toll its doleful notes for theo; Death's countless snares beset thy way. Frail child of dust, go watch and pray. SETH BURKHOLDER.

On Febr. 24th, in Waterloo On Febr. 24th, in Waterloo Co., Canada Wes, of apoplexy, Bro, Peter Erb, aged 78 years, 1 month and 10 days. He was born in the State of Pennsylvania—was married on the 14th of November 1809, with Susanna Bomberger and emigrated to Canada in 1807, where, as a peaceable citizen, he experienced, with others, the difficulties of a new country. He had, with his wife, who is still living, 11 children, three soms and eight daughters. He enjoyed good health generally

until he reached his 75th year, when his strong bodily powers were shattered by a stroke of apoplexy, from which the suffered by repeated attacks until at last, as we hope, he fell saleep in the Lord.

DAVID SHERK.

Jo Pr Jo He Ch De Be Ly

On the 19th of March, 1885, in Mt. Joy Township, Lancaster Co., Pa., wife of Pre. John Risser, aged 79 years, 9 months and 6 days; and was buried on the 21st. An appropriate funeral discourse was delivered by Bros. Peter Ebersele and Like priate funeral discourse was delivered by Bros. Peter Eberselo, and John Brubaker from 2 Cor. 4: 17, 18: "For our light affliction, which is but for a moment, worketh for us a far more ex-ceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are seen are temporal; but the things which are seen are temporal; but the things which are not seen are termal." A large eencourse of friends and mourners were are not seen are eternal." A large cencourse of friends and monrners were present, te deliver her lifeless remains to her Mother Earth. This aged sister had, for about eight years previous to her death, endured great suffering and ner death, endured great suffering and passed many a gloomy hour in great pain. But the Loyd did not suffer her to be tempted beyond her strength. About five years ago, she became blind, and, like the aged Tobit, had to wait in darkness, till her gracious God finally released her from this world of sorrow, and took her where there will be no and took her where there will be no more pair, no more suffering and dying. In the Paradise of love, there will be no more distress. Although the writer-could not be present at the funeral, in-semuch as he himself was suffering under be filly infirmities, yet he often visited her in her sufferings, and com-forted her with the words of the text, &c. Peter Nissley.

Christianity and War; A Sermon setting forth the sufferings of Christians, the origin and import of the Christian name, Christianity and War considered, illustrated and sot forth, &c., by a Minister of the Old Mennonite Church. A valuable and interesting the Christian of the Ch man. I'rice, post-paid, 10 cents Address the Editor of this paper. nts per copy

### LETTERS RECEIVED.

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# The Benald of Truth.

Devoted to the interests of the Denomination of Christians known as "The Mennonites."

Whole No. 17,

### CHICAGO, MAY 1865.

Vol. 2,-No. 5.

# The Kerald of Truth.

### A MONTHLY RELIGIOUS PAPER PUBLISHED IN ENGLISH AND GERMAN

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JOHN F. FUNK, NO. 42 SOUTH MORGAN ST. CHICAGO, ILLINOIS.

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### Gospel Forgiveness.

"Shouldst not thou also have had compassion on thy fellow serv ant, even as I had pity on thee. Matle, 18: 32, 33

This is a remarkable passage, and deserves our most profound considera-Here it seems that pity is put above even the law of justice; for the course of this pittless servant was per-fectly legal. Imprisonment for debt is a common legal process. There was therefore, no charge of illegality; but because he had not pity, even as his Lord had had compassion on him, he Lord had had compassion on him, he was subjected to exactly the same rigor, "So likewise shall my Heavenly Father do also mito you, if ye, from your hearts, forgive not every one his brother their trespinses." (Math. 18: 35.) "For with what measure ye mete, the shall be wiceword unit, you again." it shall be measured unto you again. it shall be measured unto you again.
(Math. 7: 2.) Let us examine ourselves
in every thing we do unto others, and
see if we would be willing to have the
same measure meted unto us. No matter what the offense is, we are forbidden
retalization; for if we are forgiven all,
we have the same after over its. retalation; for it we are engineering we are to have the same pity, even as our Lord has had compassion on us, or take the consequence. Oh, let us conour Lord has had compassion on asymptotic take the consequence. Oh, let us consider. We cannot abrogate this measure-for-measure decree. What then are we to do? Have we no recourse? Is there no redress? Yes, a very power. What then erful one: "Overcome evil with good."
(Rom. 12: 21.) If there is no remody in this, there is none; for retaliation multiplies retaliation. Resent a small offence, and a large offence is the re-tort; but to obey God—even when it seems to us ineffective—when it would seems to us meflective—when it would appear almost impossible to overcome evil with good—is simply our duty, and in our duty we find our safety, both in this world and the world to come. Our safety, so far as our en-emies are concerned, is included in this text: "When a man's ways please God, he maketh even his enemies to be at peace with him" (Prov. 16: 7). Here is an effectual remedy, a sure protec-tion against enmity. But when do we

uon against emmy. But when do we please God?

This is a very important question, since not only this, but every other blessing depends upon it. Do we not please thin most, when we obey him most perfectly? Let us obey His in-investigation, in reference to the investigation of the interview. junctions then, in reference to the par-ticular subject: "Overcome evil with good." We must obey in reference to this very thing, to get deliverance in this thing; for if our enemies are to be overcome by pleasing God, we will have to please him by obeying his word in reference to enmity. Is there any deliverance without our thus obeying Him? No! for though we may ercome our enemy, if he be the weak er party; yet, according to measure-for-measure law, God himself will take it up. No religious attainments—no

For the ten-thousand-taient servant was actually in a state of grace; he had been pardoned all, yet, because he did not forgive all the offences of his fellow servant, he was taken from under the law of grace and out under the law of judgment again.

It was not just to overcome his cue-my and let the matter rest there as if there were no further results. as a terrible retribution in which God himself is represented as the actor and avenger. Oh! if the result stopped with man, the victor might possibly be the gainer; but when he has finished his victory over his antagonist, he has another to encounter. He has no esmore impressively taught than another, it is, that we are neither to indee nor

execute judgment before the time. But when is the time? When the Lord when is the time; When the Lord comes. Therefore, judge nothing be-fore the time, until the Lord comes, who both will bring to light the hidden things of darkness, and will make manifest the comisels of the hearts. we must all appear at the judgment seat of Christ; that every one may re-ceive the things done in his body according to that he hath done, whether it be good or bad" (I Cor. 4: 5; 2 Cor.

rror of the Lord we persuade men There is nothing from which we feel ed upon to persuade men so much, as this disposition to retaliate, since it is one of the sins that doth so easily beset us, and one which entails such

"Knowing, therefore, the

fearful retribution.
What recourse have we then, when sorely beset by enemies who persevere in doing us evil, though we forbear again and again? Let us turn to Heb. 2, 3, and see Paul's counsel: "Lest ve be wearied and faint in your minds, consider Him who endured such con-tradiction of sinners against himselfwho, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." And we nano of the throne of God." And we shall be joint heirs with Him; "if so be that we suffer with him that we may also be glorified with Him." And even hereunto are we wen!" also be glorified with flim." And even also be glorified with flim." And even hereinto are we called, for Christ also suffered for us, leaving us an example that we should follow in his steps. Who when He was reviled, reviled to nomin when the suffered the threatened again—when tresumered, he threatened not, but committed himself unto Him who judgeth righteously." "Wherefore let them that suffer according to the will of God committhe keeping of their will of God commit the keeping of their souls to Him in well-doing; for it is better, if the will of God be so, that ye suffer for well-doing, than for evil do-ing. For what glory is it, if, when ye 17; 1 Peter 4; 1, 2, 12, 13, 14, 19,

> m the "American Mes Jesus Willing to Save.

Do you not observe the exceeding readiness of Jesus to save Zacchens How far Jesus was from any disposi to turn away from him, or to pass tion to turn away from him, or to pass him by on account of any unworthiness of his character, or any obliquity of his life? He goes to his house without any reductance or hesitation. He even himself proposes to go there, notwith-standing what he knows that the people will say about it. He will have the penitent man know, He will make him quity of us all."

state of grace will shield us from it. feel that, however his past injustice For the ten-thousand-talent servant may have affected his standing in soeiety or the feelings of his countrymen towards him, it constitutes no barrier between him and the Saviour of sin-ners. He will have this penitent know and feel that his sinfulness, his lost condition, his spiritual ruin is the thing which renders him an appropriate object of his regard. He most kindly and encouragingly assures him, thus simply trusting in him, that he is ear-ed; that at once, this day, salyation is netualized—is made a fact in "this

We may take Jesus' mode of dealing with this man as a sample of the way in which he is ready to deal with any man who needs to be sayed. It is essentially the way in which he always dealt with those who humbly felt their need of being saved from sin. How wonderfully did he win, and how per-

feetly did he justify their confidence. To the proud and self-righteous h was very stern. He would not leave their self-complacency undisturbed. their self-complacency unusurmeet. Bur whenever he saw sincere penitence and humility—saw that a soul was troubled and burdened by its own guilt, and felt the need of such help as he was able to give, and was humble enough to necept that help with simple enough to necept that help with simple and the such that she had a such as a large for the such that the such as a such as a large for the such as a such a such as a such and thankful trust, then to all such be

is unspeakably gentle and gracious. The woman taken in adultery, and whose conscience-smitten accusers had left her alone in his presence, dismissed by him with the gentle words, "Neither do I condemn theo; go, and sin no more"—the woman that was a sinner, bathing his feet with her penitent tears and comforted by his assurance that her sins, which were many, were for-given her-these are other examples of that confloress and tenderness which the prophets had foretold of him, and of which his whole life was so full.

This publican was a different sort of His most characteristic sins had not spring from the indulgence of his sensual apperites, but had connected with his business. H Hiscon dition was not that which appeals so dition was not that which appeals so touchingly to our pity as that of a dis-graced woman, hading her face in shame, and bowing down her head like a bulmsh. We do not so easily pity a rich man, who has grown rich by dishousely or by exterion—a sharp and selfish trader—a hard, uncernpulons usurer—an agent of government using his official position to enrich himusing ms one aposition to various massed by exactions from the people—we do not so easily pity such a one; but the Saviour did, just as easily, when he saw that such a one felt his guilt, and was troubled by the sense of it.

And is not such a one as much to be pitied? Is not his remorse quite as hard to bear—his wretchedness quite

hard to hear—ins wrechedness quite as forforn and pitiable? However it may seem to us, it is clear that our Saviour makes no dis-crimination among classes of sinners. crammation among reasons of sincers. He came to seek and to save the lost; and he deemed all men lost. He came to call sinners to repentance; and in his view all men are sinners. We are all sinners; we are all lost—of a smful,

lost race.

The Saviour is seeking us, and is ready to save us; and we all need just such a Saviour, just such a salvation. We all know in our consciences, that the affecting and humbling representations of Scripture on this subject apply to us, and truthfully describe us. "We all like sheep have gone astray; we have turned every one to his own way; soon as the cheering rays of a new and the Lord hath laid on him the ini-quity of us all." We believe that he will be no more; no clouds will ob-

"died for our sins, according to the Scriptures." We believe that in the preaching orbin gospel, and in the calls of his Spirit, he is virtually as near to each of us as he was to Zacchens, when he looked up into the sycamore-tree, and saw him, or when Zacchens received him as a gaest into his house.

It makes no difference whether the forms of sin which trouble your conscience are the same of which he was guilty or not. If the omniscient Savionr sees in your heart what he saw in Zacchens', a humble willingness to aeept him as your Saviour from sin, then is willing and ready to make salvation a reality, an experienced fact to you, as promptly as he did the same for Zaccheus.

There is no good reason why to very such one salvation should not this day be made a fact--a blessed and sure possession.

Sure possession.

Can you not be persuaded of this?

Are you not in fact convinced of this?

Will you not, do you not, avail yourself of it by believing, hearty accept-

Opening your heart thus to the Opening your heart this to the Saviour, thus simply and scripturally believing on him, the salvation of your soul begins; and what he begins, he is able to finish; and you may and ought to go forth and go forward in the humble and thankful assurance that mumble and thankini assurance that you are saved, that you are delivered from condomnation, that you are leansed from sin by his blood, and that henceforth only by his grace, to be constantly sought and constantly true bed, you are to live as one who is washood, and the the blood. ed in that blood

"Glory to God on high," and praise everlasting to our gracious Redeemer, for this wondrous, free salvation, Can any heart refuse it that feels its need of God's mercy ?

Penitent, believing, accepting sinner, whatever thy past history may be, this day salvation comes to thee, thus ac-

11 A. N.

Spring Emblematical of the Resurrection of the Body

Most of the flowers which we now admire, and which so beautify the earth, were lately rough and shapeless roots. This may present us with a beautiful emblem of the resurrection of heantiful emblem of the resurrection of the righteons, and the rennimated state of their bodies. As the roots of the most exquisite flowers, while buried in the earth, are destitute of form and heanty, but when in bloom have a thousand charms—so the human body, which in the precincts of the tomb is the object of horror and aversion, in the day of resurrection will experience a most astonishing change; "for what is sown in corruption is raised in incorruption; what is sown in dishonor is raised in glory." As soon as the first raised in glovy." As soon as the first mild days of spring appear, life and joy succeed the melancholy impressions ex-cited by the rigors of winter; and cause the chilling blasts to be forgetcause the chilling blasts to be forget-ten. So will man in the great day of resurrection forget all his troubles, and no longer remember with pain the af-lictions of his past life. Whilst in this state of existence, anxiety lowers on our brow, and our countenance often expresses the language of sorrow; but soon as the cherring rays of server. scure the serenity of our days, and a Some suppose that his mother expected

earth undergoes a general renovation; him feel the more proud and arrogant. if in the winter it seemed dull and lifedeligation region. The new neavenance the new earth will be free from all the civils which now so often trouble as:

At this early age of man's history the the new extra wan or tree from an are possible to evilvable in low so often trouble us; peacy order, beauty, and justice, will enstand of offering sacrifices was instructed to three solutions are lappy; than the most ardent imagination can more out of respect and obedience than

the righteous which have been deposited the day of the resurrection shall be to otherwise he could no path of perfection; he will proceed and feelings with which Cain offer-from virtue to virtue, and from felicity ed it. to felicity. In spring all nature seems versal byom to glorify the Being who formed them; and, in the joyful hour

### History of the Bible

From the Pall of Adam to the Deluge. When God had executed upon Adam him. He was told that the ground stray both man and beast, and the sentence of punishment, for disobe would yield him no fruit, that he would creeping thing, and the fewls of the dience and transgression, He made into him the memorable declaration, that ing vagabond, hated and despised by made them." there should be enmity between the all upon the earth. In order that no there should be enimally between the an upon the earth. In order that no seed of the woman and that of the serpent, and that the former should ernsh to take his life, the Lord set a mark the head of the latter as it had braised the heed of the latter as it had braised the heed of the former; which implied the guilt of murder was seen upon him; the promise that God would send into his life was spared, but he was obliged the world a Redeemer through whom to leave the home of his childhood and the world a Redeemer through whom to have the home of his childhood and Adhan and his posterity, might again trace to a distant part of the country, find favor with God, and eventually region from the sessed state of a happy immortality through a Mediator, who by his own personal sufferings would over-come the power of sin and death and foliable designs the oil weak of Samu-

Adam to eat his bread by the sweat of

poole, to coming uccert, and cratty after the same same same away was ferent employments, doubtless heeanse they differed so widely in temper, character, and disposition. Cain, whose it with walls; the first who made who is the Prince of Peace; with Jesus, their Redeemer, who is the Prince of Peace; and with

heavenly joy will gild all our moments. him to be the promised Messiah, which Spring is the joyful season when the fact if known to him, probably made twenty-three daughters, though none of saing, clear as crystal, from the throne

Abel was pious, lumble and virtuous: less, it now appears altogether gay and taught from his childhood to fear God, attractive. Every object delights us, he loved the ways of the righteous and and we seem each spring to enjoy the the labor of good works, and while pleasing variety of a new world. So also in the day of resurrection will the to plow the ground, Abel was occupied just man be transported into a new and delightful region. The new heaven and feeding his flocks in the fertile valleys

onceive to be possible.

When the heat of the sun's rays has love to God, brought an offering of the When the heat of the sun's rays has penetrated the earth, thousands of the first fruits of his flocks, which being plants and flowers rise up out of its a sacrifice more acceptable to God was after the death of Adam, the hatred boson. A full it is not the great day, then the great day when tho small of generations shall a free will offering out of love to fide of between the shall a seeffice in the lone and fail of a seeffice in the lone and the seef was overcome to the seeffice in the lone and the seeffice in the seeffice in

greases its strength and beauty; and be influenced by the spirit of Satan, for the soil of the Christian the epoch of and committed the dreamin crime of those who labor for his cause, he was the most grasps only a definive shadow, all good in weakness will detain no the rejection of an offering which could removed to a better world without Nothing beneath the favor and love of God in Jesus can give abiding peace tasking death.

to arise as from a state of sleep to satisfactory reason why troil was dis-praise at subther; the note of all the pleased with the sacrifice of Cair, that earth and that every imagination of the joy might be full." In heaven all the inhabitants of the air swell in one unit-wread brown to dearly the description. inhabitants of the air swell in one uni-that given by John in his first Epistle twenty in the ground the groun

could not hide the deed from God, nor Abel had cried to God from the earth, finally destroy the cyil works of Satan. on him, and by which every one knew

Adam to eat his bread by the sweat of his break on sonsigned his body to return to dust and condemned his soul to eter-the dust and death, gave him also the blessed assurance that a Doliverer would arise to restore him and all his descendants, who through repentance and faith, which the dust of his descendants, who through repentance and faith to the soul dust the foundation of a humarous, but wicked and impions co-full is this thought to the sons and would obtain the remission of sins and buy. He did not however accept his daughters of affliction; to those whose the hope of salvation and thus become worthy to possess the crown of every the evil course he had taken, but on the whose sonls are oppressed with pain; or the evil course he had taken, but on the worthy to possess the crown of ever-the evit course he had taken but on tag whose soms are oppressently stated that they might regime in contrary increased in wickeleness, and love and happiness in the presence of regardless of right or wrong, sought the humble Christian pilgrim when But for Jesus to deed among them, and All-wise Creator, who in the midst oil in the midst o an all-wise version, who in the midst oblig pleasures. He increased his Caim and Abel were the first sons of Adam, and as they green up to manhood they turned their attention to different control of the control of th

these besides Cain and Abel, except Seth, are mentioned in the Bible. Seth, had some resemblance in character, disposition and religious feeling to his brother Abel, and was given to our first head of a numerous tribe, and according to a certain writer his descendants liver me?" In heaven he shall forever were a moral, virtuous, and religious people; they observed the ordinances

of God, and worshiped Him as the and as long as they lived apart from the children of Cain, they retained then good morals and their piety. The same writer further says that

arise from the dust in which they have a secretice in the nope and name of a secretic second of Lamech, the grandson of come forth from their seed deaked in beauty and splender, so the bodies of beauty and splender, so the bodies of f sin.

When Cain saw that his offering was gotten; but as soon as the wicked asin the cards had not do array-conductive to the control of the cards had not accepted the wax very wroth, and to accepted the wax very wroth, and the control of the cards with going and array-of in this countenance fell. The dark the control of the control of the cards when t tion for grass, theorets, and every spe- was, that if he did whell he would be assome in gass, once the state of plants; it is then that every special content in the did not well, sin thing which has pushed above the surface of the earth developes itself more we can learn of Cain he was already at and more every day, and visibly in this time a wicked man and seemed to such a zeal, that as a reward for his t have purposed, faithfulness, and a testimony to others ed pleasures can never boast. Here all the soul of the Christian the epoch of and committed the dreadful crime of the boundless progress he will make in slaying his brother, out of revenge for those who labor for his cause, he was the most grasps only a delinsive shadow.

There is perhaps no better, or more world, "And when God saw that the have I spoken unto you, that my joy of resurrent ment, and, in the 191 m into the case of the market one and skew ms brough of resurrent ment, and, in the 191 m and where the market one and skew ms brough of the market one and skew ms brough of the market one and skew ms brough man on the carrit; nor at ness had core, mony and adorning praise.

From the interesting vision vouchered market ms of the market of Abel, he is safed to the befored apostle, we learn the wickedness of the people was so that they turned a deaf ear to the confined to any particular age or market. voice of remonstrance and ridiculed tion. The multitudes out of all nations. count not nite the teed from God, nor voice of remonstrance and ridiculed.

Sexisse himself, by saying, "Am 1 my the threatened punishment manels known brother's keeper?" The voice of 0 min-by Enoch and others, the Almighty pottice, assured him, that the blood of rissel the arm of vengeance as he ut-Abel had cried to God from the earth, and that a terrible punishment awaited always strive with man; but I will destroy both man and beast, and the creeping thing, and the fowls of the

A. K. F.

From the Sunday-School Times. Heaven

The Word of God reveals much that is captivating to the soul, respecting the abodes of glory; yet language cannot describe, nor the mind conceive, the blessed reality; what heaven really is, nature, all the riches of creation, form

Heaven is a state of rest. "There traction the wicked cease from troubling, and Wha

According to the old tradition, Adam to flow as a river fed by a perennial God and of the Lamb.

Heaven is a state of perfect holiness How ardently does the true believer in Jesus pant after holiness! Every me ment bespeaks his infirmity; and often parents as a compensation for him his deep corruption, inwardly felt and whom Cain slew. He also became the deplored, causes him to ery out, "O. liver me?" In heaven he shall forever be delivered from the workings of in hred sin. In heaven he shall be pereeted in holiness. O, how glorious will that period be when all the of God shall be gathered in, when no grain of the precious seed shall be st; when every lamb, even the feeblest, shall be housed from the storm,

Heaven is a state of unalloyed happi ss. No tears bedew the checks, no rrow rends the hearts of its blissful inhabitants. In those celestial regions there is no pain, neither painful separation of kindred souls. All is bloomhealth and immortal vigor. There death shall strike his dart no more, for death is swallowed up in victory. which now embitters every blessing cannot shed its baneful influence over

This stamps a value which earth's gild But there appeared no change for and joy. How endearing then are the good in the moral condition of the words of the Savion: "These things

mony and adoring praise.

From the interesting vision youchthe heavenly saints, once guilty and pol precious blood, freely poured out upon the cross, is the sole procuring cause of eternal salvation. All the redcemed mite in one grand, everlasting chorus, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom and strength, and honor, and glory,

The employment of redcemed saints is also described in this glorious vision:
"They shall serve him day and night
in his temple." The rest of heaven is not inaction; for absence "of occupawe must die to know. All the beauties of tion is not rest." Here we are soon wearied, even in the sweetest seasons anally destroy the evel works of Satan. on min, and by wind every one will be stroy the evel works of Satan. On min, and by wind every saturation of the work of the work of min having now lost all favor with sweeter views to our minds than those Sabbath have to mourn over a oold and the work of the work o serve God without weariness or dis

What tongue can describe the bless what longue can describe the bless-edness contained in these few words:
"He that sitteth upon the throne shall dwell among them?" When Jesus manifests himself to his people but for a short period, their delighted spirits are and that forever and ever, O, what heart can conceive the unutterable bligg 1

Such is the blessedness of the saints. To this blessedness "the Spirit and the Bride say, come-and let him that they differed so widely in temper, char-the first, who built a city and fortified and sales a possession, appears to hoult a city and fortified built a cit

Jearly purchased, so freely offered.

We would be thine : ariour, thou hast implanted the desire, ), let us ever after thee aspire,

In praise divine!

## Correspondence.

Adamstown, Pa, April 22d, '65. Dear Bro. Funk and all readers o Herald.

I would in the first place wish un

the loss of caterina many passages in the whether arose, is a mystery. Remember us in your prayers. We will pray for you as far as the Lord gives of salvation the Local that love Him. strength. I remain your loving other Philip Moseman. rother

P. S. Dear Bro, Funk, I must inform you that Bishop Moseman's name s not Philip, but Jacob Moseman, who is also my dear father. He however a letter which appeared in the Her-d. We desire also that each reply the Herald of Truth as I believe it is

Spring Forge, York Co., Pa.

JOHN F. FUNK:

Dear and much beloved brother in and come short of the glory of God. God had not created man, only that with sorrow he should maintain himself. nd by the sweat of his brow he should he time before appoint ended the time of grace, that we may is it not too much the case that when

Until, at length, we join thy blood-washed keep his commandments, shall inherit the good pleasure of his will. There-fore it should be our greatest desire to do the will of God, because he has taken a great interest in our soul's salvation. When we were cut off and alienated from Him by sin, and would have been lost forever, He extended his mercy and sent his only son into the o us all the peace of God, which pas- from all our iniquities, and purify unto world, as a Mediator, to redeem us to us all the peace of God, which paster all the peace of God, which paster all the peace of man, and paster all the peace of man and He keep our hearts and thoughts good works. The foregoing passage of arongli Jesus Christ to everlasting Scripture teaches us to be zealous of e. Amen. Yesterday the Herald reached us as ness, as our Father Abraham has done. dear friend, but found us in other So we see, then, that man is justified ircumstances than formerly; as our by that faith only which shows forth onse together with all its contents beome a prey to the flames on the 19th all we know to do, we shall call onrthank and praise Illin for his great thank and praise Illin for his great ve and grace, that He has filled our that, being justified by his grace, we

So much from your brother ... BENJAMIN HERSBEY.

Dear Brother in Christ,

For the "Herald of Truth "

dd. We desire also that each type to the question therein proposed, be our duty to do good wherever we can allowed to appear in the Herald, done through the Herald by encourage and the through the Herald by encourage the through the through the Herald by encourage through the Herald by encourage the through the Herald by encourage the through the Herald by encourage throu ing and admonishing each other in the spirit of meckness. When Christ was , York Co., Pa.

March, 19, 1865

March, 19, 1865 any man have not the Spirit of Christ, he is none of his." How important it is then that we follow him who said, e Lord, Grace be unto you and "I am the way, the truth and the life, eace from God our Heavenly Father and no man cometh to the father but by nd the love of Jesus Christ abide with me." There is nothing so valuable as you now and forever, is my kind greet- the soul, and nothing so important as gg to you. Blessed be the God and our salvation; let us then give it our for their work's sake, and be at peace ather of our Lord Jesus Christ, who first, and our greatest attention; "for among yourselves." I have written this has blessed us with all spiritual bless-ings in heavenly places in Christ, as the steadfast, and every transgression and and without blame before him in love." omon says, "Whatsoever thy hand.
The Bible teaches us that God had findeth to do, do it with thy might: eated man after his own image; but, for there is no work, nor device, nor rough unbelief and disobedience, knowledge, nor wisdom, in the grave transgressed the commandments of whither thou goest." Ohl how im-Their eyes were opened and they saw day of grace is extended to us.—But it beir nakedness. Afflictions came upon is to be feared that we work too much them; their garment, the linage of to lay up treasures on earth, and have our affections and lusts upon the vain and perishable things of the world. righteousness and noincess which they and peristable things of the world, and sin rested upon them and provided in the proposal their offspring, that the Apostle things on the earth," and "they that wo are all sinners, are Christ's have crucified the flesh, with the affections and lusts" When we consider the above passages and also that we must give an account of every unprofitable word that we speak, eat his bread; but, having determined is it not enough to animate every brothtime before appointed and the er and sister to try to become more ounds of our habitations, He has excareful and prayerful? Dear brethren,

eive with joy and gratitude the rich blessings of the Saviour's grace, blessings of the Saviour's grace, dearly purchased, so freely offered.

We mould be thing a light blessing of the saviour's grace, and gratitude the saviour's grace, and the s to lay the plan of salvation for the the whole human family, that all those that thousand hills," "But ye have not so abide in the doctrine of Christ and keep his commandments, shall inherit Here we can see where our affections the highest containing man who was call-the kingdom of God. He having pred- are. "Of the abundance of the heart, of form time to element yet when the single man who was call-the kingdom of God. He having pred- are. "Of the abundance of the heart, of form time to element yet when the single man who was callestinated us to the adoption of children by Jesus Christ himself, according to is not in him."-"He that saith, I know him, and keepeth not his command ments, is a liar, and the truth is not in him." And St. John further admonishes and says: "My little children, let us not love in word, neither in tongue. but in deed, and in truth." Oh, for a closer walk with God! I think we can truly say with the poet,

THE HERALD OF TRUTH.

Wore half the breath thus vainly spent, To heaven in supplication sent, Our cheerful song would oftener be, Hear what the Lord has done for me. Dear reader, will you not form this esolution with me that we will try to

become more and more transformed from the world by the renewing of om come a prey to the finames on the rough and 20th of this month. We were him able to save any this more than our ble to save any thing more than our life, and, besides, were severely burned. By the assistance of the neight completed to the neight completed to the neight completed to the neight completed work; and what is left undone then, the neight completed to the neight completed work; and what is left undone then, the neight completed work is not a supplied work in the neight completed work is not a supplied work in the neight completed work is not a supplied work in the neight completed work is not a supplied mind. Let us work while it is d. By the assistance of the nerge saved, we feel thankful to all who in any wave rendered us assistance; but we wave rendered us assistance; but we mere when saved us; by the washing of onthe way, but we done; but according to his merey he saved us; by the washing of onthe way, but we done with the washing of the way, but we done the washing of the way but we washing of the washing o We feel thankful to all who in any we have uoue, we have uoue, or way rendered he assistance; but we merey he saved us; by the washing of on the way, let us enceavor to be merey he saved us; by the washing of hill and prayerful. Let us strive to replicate the property of the Holy full and prayerful. Let us strive to be the property of the holy full and prayerful. Let us strive to the property of the holy full and prayerful. Let us not be the property of the holy full and prayerful. Let us not be the property of the holy full and prayerful. Let us not be the property of the holy full and prayerful. Let us not be the property of the holy full and prayerful. Let us not be the property of the holy full and prayerful. work of our salvation. Let us not think that the work of the Church dewe thank and praise that it has filled our bearts with peace and grace, that He has filled our bearts with peace and joy through his should be made heirs according to the should be made heirs according to the constitution of t indicate the loss of external things, the loss of external things are the loss of external things, the fire arose, is a mystery. Heterarose, is a mystery. Heterarose, is a mystery. of salvation the Lord has promised to but so much the more should we as our part in full, and bear one another's burden, and so fulfill the law of Christ. I think there is a great work for us to do. Our humble walk and conduct should preach to the world abroad tha we have come out from among the world—that we are a chosen people "therefore let us not sleep as do oth ers," says the Apostle Paul. I have doubt but many prayers and supplications are offered up to God by our beloved hishops on account of dif ficulties which arise in the Church on account of some brethren who are no as watchful and prayerful as they should be, and thereby oftentimes cause additional trouble to the great burden that is already resting them. Let us take the admonition of the Apostle where he says, "And we hesceen you, brethren, to know them that labour among you, and are over and to esteem them very highly in love for their work's sake, and be at peace out of love to God and the brethren Prove all things and hold fast that which is good. Reject it not on account of being written by a weak and unworthy brother. "Grace be with Christ in sineerity. Amen.

From A. BROTHER. Hempfield, Pa.

# A Shocking Occurrence.

A very serious accident occured on Friday, March 17th, 1865, in Hocking Co., Ohio. A young man ahout 18 years of age, by the name of Weaver, took down his futher's elle for the purpose of shooting some aquirrels for his step-mother, who was lying in bed, sick. She told him the gum was loaded when he remarked "1 shall soon find, out." Then taking the cap off from the tube, saying, "there will be no danger now," he at the same time set down the fatal weapon, putting, his foot on the lock and blowing into A very serious accident occured on

cd from time to eternity without one moment's warning, there to appear be-fore the Judge of the whole earth. Oh! how uncertain is life—truly in the midst of life we are in death. We may be in health one moment and the next in eternity.

"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."

O may all a warning take, And quickly all their sins forsake, For suddenly you too may die, And hasten to eternity.

Bremen, O. A. Goop

For the "Herald of Truth." Beloved in Christ:—I rejoice to see, in the Herald of Truth, the question agitated by various persons, in regard to the propriety of a union or, at least, of a closer external relationship (for m a Christian life we should all b ren and sisters in Christ), so that I feel ren and sisters in Christy, so that I teel induced in my small experience to ex-press my views also. Yet I would beg indulgence of the brethren and sisters in Christ, as I do not possess the advantages of much experience and age, and have never before written anything for publication. I find encouragement, however, in the saying of the apostle, that the Lord demands of us faithfulness only. We will, therefore, with the help of the Lord, consider our sub-

ject more particularly.

If I understand it rightly, we, the so-called Omish Mennonites, have acknowledged as evangelical similar prin-ciples with those of the Mennonites. We, of both denominations, acknowledge, as our rule of couduet, the Bible; as the Word of God, the foundation of the apostles and prophets, of which Jesus Christ is the corner-stone. Now, the Savior teaches us that the whole law and the prophets are comprehended in this; namely, "To love God with all the heart, and to love one's neighbor as one's self." The three great The three great apostle, consist in "faith, hope, and charity;" and when he admonishes the Church at Ephesus to godiness and unity, he proclaims to them, "One Lord, one faith, one baptism" (Eph. 4: 5). Do we not therefore agree in regard to these principles? Do we not confess an only, eternal, almighty God, Father, Son, and Holy Ghost, as the first and the last? who has created all hings; to whom all things are visible who is love itself; and that we, through the depravity of human nature, have alienated ourselves from Him; and, through his just sentence by the law (as command and probibition), would have been lost as unprofitable servants, if He had not, out of pure love, had compassion, and opened to us the Fountain of salvation, Jesus Christ, that we through a living faith might entrust ourselves to his mediation? We all, therefore, have but one hope, but one refuge, but one anchor of safety, Jesus Christ.

O my brethren, how much do we yet lack of being perfect! how much good

The foolish virgins are those who

4: 13, 14); and further, "I am the way,

himself. We cannot borrow nor lead; we must each aet for himself: and

Note.—We have yet a large number of questions on hand, which will all ap-

These an-

pear, as soon as we can get time to ar-

swers we give, are according to our un-derstanding of the matter; but if any

one has anything more to offer on any

of them we herewith invite them to

Answer.

ont money and without price.

range and answer them.

give us their views. (Ed.)

God, and in love to our fellow-men, ask, it shall be given them. Now, this grace in Jesus Christ.

But I do not mean to say by this

If you see fit to give the above replace in the columns of the able hands would write their views on this subject. B. E.

> Whitehallville, Pa., April, 1865. Dear Bro. J. F. FUNK,

In reading the 15th No. of the Herald of Truth, I found an article enti-tled "Not Wholly Endorsed," over the signature of J. M. Brenneman, in reply to an Article published in the 14th No. of the Herald, written by myself, in which he says, there were two words which he could not wholly endorse, where I made use of the phrase holy water; but thinks the words were in-advertently expressed. This may, perhaps, justly demand an explanation, on

held the burning bush, and was amazed address will not object to those who at its being in full blaze and not consumed, as he drew nigh to the seene,

the people who assemble there, make it so; for, if we assemble and have our minds and hearts engaged in buying and selling; one perhaps having just bought a yoke of oxen and revolving in his mind how he should turn them to the best advantage; an other having bonght some acres of land and thinking what he should make of it; another having taken to himself a wife and per-haps made his first appearance, thinking how amiable and neat they appear and how annable and near they appear in the church, &e.; it might, in this case, justly be said, as our Saviour said, when he went in the temple, and drove out the traders and money changers and them that sold doves. &c. : and said unto them. Take these things hence; for my house should be a house of prayer, but ye have made it But the Lord has said. where two or three are assembled in my name, I will be in their midst, and whatsoever they shall agree to

and hope for salvation aloae through being the ease, we might consider it a

that all those who call themselves time in the name of the Lord; and, through the preaching of the gospel of Caristanas, should therefore be controlled the preaching of the gospel of the ciation; for the Apostle John, after describing the characteristics of a true and deplorable condition, begin to injurie what they should do, to be saved; induced us to publish it, as it may also Amen. you, and bring not this doctrine, receive him not into your house, neither regeacrated; and receive the adminisbid him God speed."

Lation of baptism by a properly onlation of baptism by a properly onla bid him God speed."

But since we, therefore, dear brethdowed bishop, whea the congregation ren, have one hope, let us take heed to the warming voice of Paul, I Corn 1: for this purpose; I think it might be 10, &c., and not direct our efforts to

dom, and perseverance. That our only dother person vould be pleased to give aim may be honor, persise, and love to some other light on the subject, I a pesuliar manner. It was written from the government should require the ser-God, and the salvation of man, is the wish and prayer of your unworthy sider myself a weak instrument and al-brother in Christ Jesus. Amen. ways feel the need of instruction, and hope to have my heart open to couvie I have written through love, and Herald, I would request also that more now leave the subject for the kind reader to form his own opinion, hoping he will pardon any error or miscon

May the grace of our Lord Jesus Christ, the love of God, and the com-munion of the Holy Spirit be and abide "F with all.

HENRY WALTER.

For the fillerald of Truth ? An Endorsement.

In No 2 of the second volume of the Heratal of Truth, I find an article written by Bro. Sherk, in which he proposes the question, "Would it not be well, if every minister who writes my part.

I frankly confess that I perhaps did name and address?" Now this I highly not give the words in question that de-liberation which I might and ought to the article referred to. I wrote a private have done, as I am not dispose to have done, as I am not dispose to the article referred to I wrote a private think that the water, used in baptism, is in itself more holy than other water is in itself more holy than other water great satisfaction to me, and probably which we daily use. And, further, he also to many others, if this was done also thinks, it might have been incon- And I would therefore suggest that siderately rittered by the bishop; but, overy writer in the Haratd would not nevertheless, whether uttered considerately or inconsiderately, I think, in my residence, and if this does not meet the humble opinion, it was not altogether approval of all the writers, I hope those improperly uttered. When Moses be- who wish to withhold their names and

Bro. Sherk paid me two visits in the he heard a voice commanding him to last ten years, and his visits were very take off his shoes; for the place where-on he stood, was holy ground. Now, tiele in the *Herald* with Bro. Sherk's I do not think that that ground was in name to it, it affords me a comfort and itself more holy than other ground; a pleasure which it seems to me, it could not afford without it, or if the but the presence of the Lord, or, per-haps, rather of his voice, would, in my writer was not known to me. And so humble opinion, consecrate it holy it is with the writings of every other ground. Our houses of worship are frequently and also with every other brother who termed the house of God, and, if so, reads the writings of any brother with termed the house of God, and, if so, reads the writings of any brother with sumst necessarily be a holy place; but, whom ho is acquainted. And as one so many promises, let with now government is based upon principles so many principles of the Heracidis, the propuls who assembles there exists the next sums the propuls who assembles there exists. that the brethren of the Mennonite Church may become better acquainted with each other, it would greatly help to this end, if this was done. do not wish to be understood that this is the only object of this paper; for it is also designed that through we should become better acquainted with the faith and practice of our religion, establish a more uniform system of Church government and encourage each other in the way of life, as also in the peaceful and non-resistant princi-ples of our religion, and also to call sin-

ples of our rengion, and asset to some ners to repentance. May the God of all grace give his rich blessing from above, that our writ-ing, our publishing, and our reading may all redound to the glory of God, and the edification of the brethren, is the prayer of your feeble fellow-laborer in the Lord's vineyard.

JACOB BOWMAN.

Canal Winchester, Ohio.

An Incident of the War

The novelty of the circumstances un holy place.

If a congregation meet from time to der which the following letter has been der which the ravages of this depreserved from the ravages of this de-structive war in the Valley of Virginia, Him in times of adversity. Itself being 10, &e., and not direct our efforts to called a holy ordinance, of which the acquisition of empty honors or water would be a necessary part, earthly gain, but to the end that God I shall now dismiss the subject on the same designation of the same designation. the acquisition of empty nonors or waterbilling that to the end that God activity gain, but to the end that God off the Lord, would lead as strength, wisdom, and perseverance. That our only other person would be pleased to give a milest the ravges of fire and sword in some other light on the subject, I a peculiar manner. It was written from Va., several years before the present ways feel the need of instruction, and war broke out, and when the U. S. Army in the Autumn of 1864 were passing through the Valley of Virginia laying waste and destroying every was found by a soldier from the neighborhood of the writer and returnto him. It is in substance as fol

"Fairfield Co., O., June 13, '57. read with much pleasure and gratification, and we should have answered it ere this time, but plenty of work and negligence has kept us from it.

Therefore, in great haste, I will try and write a few lines. So after a heartthe same that you wished for in your ns that His mercy is new to us every morning; and again He tells us that

to his Father and our Father, his God and our God, told his beloved disciples devotions to his God, though the de that he would not leave them comfort-less; and also gave them this promise (6); and also in the case of the three (John 14: 27): ou, my peace I give unto you: not as (Dan. 3), and again in the example o you, my peace I give mot you. Totals the world giveth, give I unto you. Let not your heart be troubled, neither let of which we can read in the 4th and it be afraid." Now, dear friends, since 5th chapter of Acts. But it is seldom, us show mercy that we also may obtain should in anything disregard the law mercy. Let us be followers of Jesus of the land; for our government has and love him with all the heart and freely recognized the principles of the with all the soul, that he may say to us as he did to his disciples after he had as he did to his disciples after he had law for them, which they can ober risen from the dead: "Peace be with without violating their conscience and

Bro. Christian Culp from Allen Co. On, is here on a visit. He had preaching here last Thursday, and preached a most beautiful and soul-cheering ser that case, the three Hebrews, Daniel mon from these words: "We know Peterand John, and the other Anostles that we have passed from death unto life, because we love the brethren' (I John 3: 14). He has also preaching this afternoon at three o'clock, to ly to refuse to serve which is also as ing this afternoon at three o'clook, to-morrow.st ten and also at two in the afternoon. I hear that they intend sp-pointing a minister here this summer; which I think is very necessary, as Pre. Good is getting old and feeble, and preaching seems to be burdensome to him. Two weeks ago, he preached from these words: "The harvest truly "tign, if she pass the flower of her ago,

is great but the laborers are faw pray ye therefore the Lord of the harvest, that he would send forth laborer into his harvest."

I will now close for this time, hoping you will asswer this without fall

Yours most affectionately D. aad S. BRENNEMAN.

Questions and Answers.

1. In the Herald of Truth, Vol. No. 3, there is an article on Preventing the Draft by J. M. C. I would like to soldiers, how should we recoacile things between our God and the govern

SAMUEL HESS

Answer. All governments are or dained of God for the protection of the good and the punishment of the evil (Rom. 13: 1-5), and the law of God is perfect, while human governments are imperfect. The law of God is over those who administer the government Dear brother and sister: — Yours of of the State as well as over all the crea-May the 24th was duly received, and tures of his hand. All fluite beings are liable to err, and when human laws are made which conflict with, or are op posed to the divine law it is plain evident that the higher law must be obeyed, even if by oheying the law, we must refuse to obey the inferifelt salutation, I would wish uato us all or law. As God is above all other power, and all other power comes from the same that you wanted for in your plotter, and all other power comes rive letter; namely the grace of God, the mercy and peace of Jesus; and I heartily believe that if we but trust though human laws be disregarded and with a true and living faith in the dissection of the state of the same true and living faith in the dissection. vine promises given by Him, we can not a terror to good works but to the then have the same. His word tells evil. Wilt thou then not be afraid of tho power? do that which is good, and us that His merey is new to us every tho power of that which is good, and unorning; and again He tells us that thou shalt have praise of foe same. "blessed are the merciful; for they For he is the minister of God to thee shall obtain merey." The Psalmist for good. But if thou do that which tells us that "great trouble shall be to is evil, be afraid; for he beareth not the wicked, but he that trusteth in the the sword in vain; for he is the minthe Wiese, bit is clear trusten in the less word in vain; for he is the municular Lord, mercy shall compass him about." is steer of God, a revenger to execute cough to convine us that He is mercifully and that, if we strive to do His for ye must need be subject, not only ful; and that, if we strive to do His for ye must need be subject, not only holy will and show mercy to our febow. Sake." The word of God does not men, we can also obtain mercy.

We also find that the Savior, when which would be sin against God, as we about to leave this sinful world and go can see in the case of Daniel, when he "Peace I leave with men who were east in the fiery furnace liberal as that of our own, that any non-resistant Christians and made the law of God. But if we should be required to go as soldiers in the field Peter and John, and the other Apostle have left us an example. Dymone

and need so require, let him do what he will, he sinneth not: let them marry. Forms of the Church; by the oil the punished with danth, and this was and commanded; and instead of being Keertheless, he that standards the standard of being fast in his heart, having no necessity, The wise virgins then were those who hath the power over his own will, and han tool up the outward appearance bath so decreed in his own heart that of Christians and observed all the forms and the control of the standard are influenced by his control he will keep his virgin, doeth well," of the Church, such as baptism, sacra-whose virgin is the Apostle speaking ment, feet-washiag, &c., but who also JOSEPH STUCKEY. possessed the true Spirit of Christ and lived in constant communion with him. Answer. This question is hard to

black it has reference to the case of a mass who has betrothed a virgin, and are not born of God—they have a form was in doubt whether he should complete the marriage. Others again be-lieve that it is spoken of a parent or those who love the Lord in sincerity guardian who had the charge of a vir-gin; and this opinion I also think the more reasonable oac. Matthew Henry leges, even as the wheat and the tares grow together; but at the end of the in ins commentary says, "in this view grow together; but at the end of the de geaeral meaning is plain. It was world when the bridegroom, which is in that age, especially among the Jews, the Son of Mau, shall come, then they reakoned a disgrace for a woman to remain unmarried past a certain number have oil in their lamps can go in to the of years: Now, says the Apostle, if in marriage supper of the Lamb. From any man thinks he behaves unhand, these considerations, I believe that by somely toward his daughter, and that the foolish virgins are meant those pro-it is not for her credit to remaia unmarried, when she is of full age, and that, on this principle it is needful to

The aucient customs in the East, at dispose of her in marriage, he may use marriages, were such that lamps or his pleasure. It is no sin to him, to torches were used and those who pardispose of her to a suitable mate. But ticipated in them, must necessarily pro-if a man has determined in himself to keep her a virgin, and stands to this as to be ready when the bridgerous determination, and is under no necessity to dispose of her in marriage, but had entered in and closed the doors, no is at liberty with her consent, to pursue his purpose, he does well to keep her a admittance. Oil was an artiele of mer-virgin. In short, he that giveth her in marriage, does well; but he that keeps her single, if she can be casy, and in-Cousequently those who neglected to her single, if she can be easy, and inseent in such a state, does what is provide themselves with oil at the propbetter; i. e. more convenient for her in er time, by their own neglect, excludtimes and seasons." The same author participating in the ceremonies of the further says: "But I think the Apostle marriage. In the parable these words here continuing his former discourse, bear a spiritual signification. I saiah and advising numarried persons, who says, "Ho, every one that thirsteth, are at their own disposal, what to do; come ye to the waters, and be that the man's virgin being meant of his hath no money; come ye, buy and virgiaity. To keep his virgin, v. 37, eat; yea, come, buy wine and milk, seems to be rather meant, of preserving side own virgibity, than keeping his daughter a virgin; though it be altogether ancommon to use the word in this sense.\*\*\*\* The general meaning of the Apostle is the same, that it was the water that I shall give him, shall ar reproach, much less to avoid the springing up into everlasting life" (Jn. hurrying fervors of lust. But he that every way most for his own convenieucy, ease and advantage, as to his spiritual concerns. And it is highly expedient, if not a duty, for Christians be guided by such considerations."

think that it means a man's resolutely

continuing in a single state. Others

3. In the 25th Chapter of Matt here our Saviour speaks, in his parable, of the foolish virgins, did he mean professors of religion or others? and who were they to whom they were di ected to go to buy oil?

Answer. Christ here compares the Answer. Carist nere compares the singdom of heaven to ten virgins. They all appear to belong to the king-lom—there seems to be no visible difrence between the wise and the foolish-they all had lamps and they all weat forth to meet the bridegroom.

When the cry came, "Behold, the bride-groom cometh," they all arose and frimmed their lamps; and the foolish riggins after they had bought their oil also came and desired to be admitted, we came and desired to be identified, of the secure against that great day to the secure against that great day to late. The Apostle James wrote his quite sets the already too late: the bride-flow and the door was from the first chapter, yere 1. Under that By their lamps may be under the law it as expected that the law it as expected that the law it as expected that the secure against that great day to late the secure against that great day to which all these things shall come to clarks to the world how little interest to the believing Jews, as it appears the from the first chapter, yere 1. Under the secure against that great day to which all these things shall come to clarks to the world how little interest that great day to the whole the secure against that great day to which all the secure against that great day and the secure against that great day to a clark to the world how little interest the whole all the secure against that great day to the whole all the secure against that great day to the whole all the secure against that great day to the whole all the whole all the whole all the whole all the secure against that great day to the whole all the secure against that great day whole all the secure against that great day whole all the secure against that great day whole all the whole all the

answer: even the most learned com-mentators differ in their opinions. Some Church, and who to all outward apobserved the outward forms of the pearance seem to be Christians, vet aw" (ver. 11). have never entered into the true spirit whether they have not a weak side: and that they might not imagiae to themselves, that if they now and then commit a transgression, they may still be guiltless and not held as a transgressor; but that they should purify themselves from every siu; as he says in ver. 21, "Wherefore lay apart all filthiness, and superfluity of naughti-ness;" and in the 4th chapter, ver. 8, "Cleanse your hauds, ye sinners, and

seldom fouad alone; for wherever a sin has dominion in a man, there are commonly still others; for one sin gives birth to another, as we may see in the ease of King David. When he had committed adultery with Bath-sheba, he had, at the same time, already in his heart, coaccived the murder of Urish. Likewise Judas Iseariot, when he had betraved his Lord and Master, afterwards went forth and hanged himself. How many a man has meant to be merely a thief, but became, at the same sisters. time, a murderer. Therefore if a man commit but one sin and does not repen of it, he cannot any more expect, aceording to St. Panl's words (1 Cor. 6:
9), to inherit the kingdom of Heaven, than if he were guilty of all the crimes eunmerated by Paul in 1 Cor. 6: 8, 9

JOHN M. CHRISTOPHEL. Locke. Ind.

For the "Beraid of Truth."

The Happy Man. Happy is the man who possesses in his heart the seeds of charity and no sin to marry, if a man thought there never thirst; but the water that I shall | Christiau benevolence. Prompted by was a necessity on him, to avoid popu- give him, shall be in him a well of water the spirit of kindness, he remembers and assists the poor. He not only considers it his duty, but a great pleasure was in his own power, stood firm in his the truth and the life; noman cometh un- and privilege, to administer to their purpose, and found himself under no to the father but by me (Jn. 14: 6), wants; he does all within his power to son and in the eireumstances of Christ words of eternal life, are represented to men; he does not harshly censure his ans at that time, at least, make a choice | ns as water, wine, milk, oil, and in | neighbor, nor heed the reproaches and various other figures. These we are misrepresentations of the wieked, nor commanded to secure, each one for repeat their slander. He forgives in juries and wipes them from his remembrance, he has no malice in his heart there is only one to whom we can go, namely Christ Jesus, who has the words of eternal life, and he calls to us, to come and buy wine and milk with- and desires his salvation. He promotes in his neighborhood peace and good will toward all. He gives to him that asketh of him, and from him that would borrow of him he turns not away. Math. 5: 42.

Elkhart, Indiana. John Yoder.

Neglecting the Lord's Supper.

The man who neglects to partake at The man was negrects to partase at men, show form the highest regard for add in reference to James 2: 10, "Who sovere shall keep the whole law, and oave of the highest, the best and the yet offend in one point, he is guilty of all."

The man was negrects to partase at men, show form the highest regard to read the law of God. Thus by our observed the law of the Lord's Supper, denies himself dience unto him, we may obtain grace, and forgiveness, enter the ark of safety, most comforting privileges that our religion gives us. By this neglect he deligion gives us. By this neglect he deligion gives us. By this neglect he deligion gives us.

full penalty of the law, as though he know and are influenced by his conheat transgressed the whole law; and duct and his actions. The force of exheace the words, "and yet offend in an epoint, he is guitty of all. For he fluence and lead souls to God, or it that said, Do not kill. Now if thou god to not kill. Now if thou god to not kill. Now if thou god teaching, we may lead many thou art become a transgressor of the souls tor God and this obtain so great thou art become a transgressor of the souls tor God and thus obtain so great a reward (Dan. 12: 3), how unm But I think the Apostle meant to ably great will be our condemnation, if But I think the Aposto meant to any great with or our econocumator, ... teach his believers, and us also, some by our influence, our example and our thing more; namely, that they should walk, we lead one soul down to the examine themselves and see whether chambers of death? Let me then apthere is not still within them some sia, peal to you, O man! as you love your own souls, and hope at the great day to sit down with the saiats in the kingdom of heaven at the marriage feast of the Lamb, so you should also partake of the broken body and the shed blood of him who came to die for you; and if you feel no desire to est those spored omblens, ask yonrself in your own heart, whether you have any part with him, whether he died for you; and if you find your heart is at enmity with Purify your hearts, ye double-minded." him, and you cannot love him as you It is also a fact, that a single sin is ought, then delay not, but turn, oh! turn from your evil desires and inclinations, overcome the flesh and its lusts, mortify the old man and pray God to renew your heart—to give you his Holy Spirit, that you may rise up in newness of life; arm yourself anew for the conflict of Life, and work out your salvation with fear and trem-

bling, and if all this is accomplished in

your heart, then you will, no doubt,

also feel an ardent desire to eat the

J. F. F.

For the "Herald of Truth." The Coming Day.

> Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and Godliness?" 2 Pet. 3: 11.

Behold, my dear friends, there is an awful change awaiting ns. All visible known to us at what time this will take But I doubt not, that it will take place at a time when the world will be enjoying a high degree of prosperity. "Even as in the days of Noah, so shall also the coming of the Son of man be." The beautiful sky, with the Sun and Moon and the stars, and the earth and all things that are beneath it, together with all created things shall vanish away or be dissolved, as the Apostle savs: "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

Is it not wonderful, my dear friends, when we meditate upon these words? And what influence should they have upon our lives? "Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness?" We should be pure in all our conversation, and upright in all our actions— lead a holy life, entirely devoted to God, and earnestly endeavoring to work out our soul's salvation with fear and trembling. We should be sineere in all our thoughts; truthful before God; and in all our dealings with our fellow-men, show forth the highest regard for

it, nor put it off to a distant time or to future generations for we know not the day nor the hour of his coming, but let ns watch and pray and be ready to burning and oil in our vessels, so that we may go in with him unto the marriage feast. Let all who have come to Christ Jesus, endeavor to continue therein, and become more patient and faithful, and more perfect in holiness and golliness as the great day is approaching. And all ye who have not yet come into the ark of safety, Christ Jesus, to seek a refuge for your immor-tal souls, unto you I would say, Turn, oh, turn from your evil ways, come to Jesus! choose him for your portion and pray for mercy. He will change your hearts—he will forgive your sins —he will give you his Spirit and make you meet for the great day of his coming. Oh! consider this matter and be wise. Take heed and look forward to the times whereof wise men have prophesied through the Spirit of God, that pnessed through the Spirit of God, that ye may escape in that great day when he shall come with power and great glory to call his ransomed home.

JOHN D. HERSHEY.

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ing was attended by a large number of persons, besides many brethren and sisters from far and near. After singing the familiar hymn commencing,

"Wo soll ich hin, wer hilfet mir," Pre. John Risser made some introdu tory remarks in German, setting forth the purpose of our existence here. Bro. Brunk spoke in English from Eph. 5: 14 "Wherefore he saith. Awake, thor that sleepest, and arise from the dead,

and Christ shall give thee light."
This was the first English sermon I ever heard from a speaker of our denom-ination, and I rejoiced to find nothing but the pure truth set forth. The speaker asserted that we have all fallen from a state of innocency into guilt. wherein we are slumbering, and from which it is necessary that we awake and arise, in order to be able to work out our soul's salvation; comparing it with the natural sleep, in the indul-gence of which we are incapable of accomplishing our work, or even awaking from which we are equally incapable of labor also, when we remain lying on our couch. Felix and King Agrippa were awakened from their sleep—they acknowledged the precions truth which Paul had proclaimed to them: but they did not arise—they did not yield to their convictions; but waited for a more convenient season, which we do not find ever came I feel convinced that this sermon will not be entirely without fruit.

The misfortune which befell Bro. Brunk, seems to have awakened the Brunk, seems to have awakened the sympathy of the neighbors and friends; for after preaching, some of them secretly collected a sum of money (about \$20.00), and urged him to acfollowing prices:—

Single copies, by mail, post paid \$ 50 Per dozen, "Express 4.80 " 100

### Death of President Lincoln.

Abraham Lincoln, President of the United States, was shot by an assas-sin named J. Wilkes Booth, on Good sin named J. Wilkes Booth, on Good Friday evening (April 14), while at-tending Ford's Theatre, in the city of Washington, and died at 22 minutes past seven o'clock tho next morning. Tho sad event has caused great mourn-ing all over the land. His remains is were taken to Springfield, Illinois, where taken to Springheid, Inmos, where they were consigned to rest. Andrew Johnson who was elected Vice President has taken his place as Chief Magistrate of the United States. It is sad indeed to contemplate the thought that there are men who have sunk so deep in vice and crime and wickedness that neither the government nor the rulers of our hand, are scenre against their wicked deeds.
Oh, how should Christians labor and Oh, how should Christians tanor and pray that the gospel might be more catensively spread among all classes of the Lord control of the Lord garden and such as the control of the Lord garden and with

not make light or doubt the coming of near Millport, in this county. The meet-us to do as his true followers. We hope

### All Must Die

As the flower fades and the grass withers, even so is human life. The hood's years, are no security against death. The high and the low, the rich and the poor, are alike subject to its unrelenting demands. Princes and ru-lers are not exempt. He who a few weeks ago sat at the head of a great nation, to-day, lies cold in death. He has gone to his reward. This should again teach us the lesson that it matters not who we are, nor what our position in life may be, our end is sure. God is no respecter of persons; and when our earthly work is done, he calls us hence. O Christian reader | let us watch and pray that we may be also ready; for,

Light, Isa, 12: 1.

praise thee, Lord; the gloomy night o sin and doubt is past,
And the bright presence of thy love rolls
back the clouds at last;
All the sad hidings of thy face in smiles
dissolve away,
And o'er the darkness of my soul pours in

the perfect day. frowning heaven, Pleading with many a bitter sigh my sin might be forgiven;

deemer could I see,
No helping hand outstretched to save, n
voice to comfort me.

I praise thee, Lord; the skies are bright that hang above my soul; Once more I gladly yield myself up to thy

dear control;
Grateful thanksgivings from my heart are
ever on the wing,
My bosom glows with love, O Christ, for
thy sweet comforting.

Gone is the lowering, angry frown; in thy
blest face I see
Naught but the yearning, faithful love
that e'er has watched o'er me:
No dreary wanderings from thy throne; those mournful hours are past, And the safe refuge of thy breast receives thy child at last.

A. H. C.

## Memories Above.

There is an upper sanctuary, and in the hallowed precincts of that sanctuary there

can be considered as an invitation to renew the same. When the considered as an invitation to renew the same. Unless this is done, we will take it for granted, that the paper is no longer wanted.

Early Christianity and War; A Serman and the continuous of the care and the paper is no longer wanted. The paper is no longer wanted. The paper is no longer wanted was a superior of the paper is no longer wanted. The paper is no longer wanted was a considered, that the paper is no longer wanted. The paper is no longer wanted was considered, and the paper is no longer wanted. The paper is no longer wanted was considered, illustrated and set forth, &c., by a Minister of the old Mannointe Charen. A valuable and interesting a patient of the paper.

Bro. Philip Stauffer, in a letter of April 3rd, communicates to us the following wanted was paper opported. The patient of the paper is no longer wanted. The patient of the paper is no longer wanted. The patient of the paper is no longer wanted. The paper is no longer wanted was an appoint of the paper is no longer wanted.

Bro. Philip Stauffer, in a letter of April 3rd, communicates to us the following wanted was paper opported the paper wanted was paper opported. The patient of the paper wanted was paper opported the paper wanted was

what that friendship cost him. How joy ful now the thought that he left country and kindred; that he sojourned a strange in a strange land, living by faith, a faith the failed not when God required his only son, leaving him to hope against hope. Thous-ands of years have rolled away, and still Moses remembers that he esteemed the broach of Christ a greater treasure than reproach of Christ a greater treasure than the riches of Egypt. In that rest which remains to the people of God, he calls to mind Pisgah's top, and the land of pro-mise wich he saw afar off.

Our Saviour "for the joy set before him Our Saviour "for the joy set before hin, endured the cross, despising the shame."
Amid all the sorrows of earth he looked forward to the joys of heaven, does he not look back to the sorrows of earth? Does he farget the price he paid, the agonies ho endured for his redeemed ones!

Multitudes now suffering with him earth look forward to those joys. Other multitudes, brought home to God, look back upon that great tribulation out of back upon that great tribulation out of which they came. Some remember the stake and the faggot, some the lion's teeth, some the dreary dungeon, some the painful sickness, some the bereavements that made the heart bleed, and life seem almost insupportable. Light seem their afflictions now, and joyful is the remembrance of the grace that enabled them to

What memories are you laying up in what inchlories are you laying up in store for that future world? Is a mansion in that upper sanctuary prepared for you? Do you believe in Jesus as your Saviour? Do you now suffer with Christ, that there you may reign with lim? Do you now die to sin, that you may live to God? Are you fighting the good fight, that you may there wear the crown? Some in that world will remember a Saviour disregardworld will remember a Saviour disregard-ed, life refused, mercy despised. But you, when, millions of years hence, you look back on your present thoughts and choice, what shull you remember? Shull it not be that you were wise; that you listened to the voice of mercy? Do you not with Moses give up sin and choose holiness? This precious Saviour of whom you hear. do you not look to him? How joyfully the lying thief remembers the appeal he made cyling their remembers the appeal he made in the hour of his extremity. How wide the gulf that separates those two thieves. Shall a gulf equally wide separate you and some other one who reads these pag-

cs? Some look to the judgment. They say, fry to view every act as there you will view it. This is well. The judgment day approaches, the day when every word and every thought will be impartially weighted. But after the judgment comes eternity. Suppose you do not repent and be-lieve. In all that eternity, will you cease to regret that you failed to improve the present opportunity? On the other hand, present opportunity? On the other hand, suppose now you hear and live. Will you ever cease to rejoice? Angels rejoice over one sinner that repenteth. When your head presses your dying pillow, what thought will give you so much satisfaction as the thought that you have truly repended of sin? On earth men celebrate the days of their think. Other

reprieve, he returned, at length, to the dust whence he came. But he suffered a moral death immediately. He became dead in trespasses and sins, and liable to the bitter pains of eternal death. Thus by the offence of one, judgment came upor an hen to condemnation. This is our state: we are universally lead in sin. We have bodies doomed to the grave, and souls exposed to the just auger of an of-fended God. This is indeed a miserable state but it would be far more so, if there were no remedy. "Is there no physician there?" Blessed be God, we can with confidence say, there is a physician, and he is a per son no less than the Son of God. There is none on earth able to cure our souls, but the Son of God. He pitied us in our low the Son of God. He pitted us in our low estate, saw us perishing in our sins and in our blood. He left his throne of glory, risted this sinful globe, took our nature iste union with his own; yea, he himself, took upon himself our infirmities; he bore our grees und carried our sorrows; yet we did esteem him stricken, smitten of God, and official and official stricken. and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities. When on earth, he gave many pecimens of his power to heal the souls of sen, by healing their bodies, and of all he sick and afficted people that came to him, not one of them was sent away with-

"Can It Be"

Gracious Saviour, can it be There waits a crown for me, Set with gems divinely bright Sparkling each with heavenly light

Can it be, a harp of gold Glittering bright, my hands shall hold That my voice shall join the song Chanted by the blood-washed throng ?

can it be, in glorious dress urchased by thy righteousness, I shall dwell with thee on high, ever more to sin, nor die?

Though the "chief of sinners," Lord, Since within thy holy word Thou has promised thus to bless, Faith must sweetly whisper, "Yes."

### The Depth of God's Love

"For thus saith the high and lofty ne that inhabiteth eternity, whose ame is Holy; I dwell in the high and oly place, with him also that is of a outrite and humble spirit, to revive he spirit of the humble, and to revive heart of the contrite ones," Is

When I contemplate the wisdom, eatness, majesty, and glory of the orks that He hath-made, the Heavens. on, Moon, and Stars, and all other hings which my eyes behold; I am strained to exclaim with the Psalm "In wisdom hast thou made them "Thou art to be praised and adored y all intelligent beings. And when I on all the light beings. And when I onsider that his name is Holy, that He welleth in the high and holy place, ling eternity with his presence; oh! that a stoop of condescension that He could deign to dwell with the humble contrite ones; and I often exclaim "Ant is man, that thou art mindful of am? and the son of nan, that thou sitest him?" It was love to our lost a ruined race; "for God so loved the orld, that He gave his only begotten a, that whosoever believeth in him, ould not perish, but have everlasting 2.

"It was compassion like a God, And when the Savior knew The price of pardon was his blood, His pity ne'er withdrew."

EDNA J. RAYMOND.

A Walk in Summer

How good it is to offer praise Beneath the open sky. And filled with joy and love, to raise To God our voices high.

'T is sweet to feel the cheerful air. To see the lovely flowers; To think of Him whose bounteous care Hath clothed this world of ours. But oh! there is a world above.

A lovely, peaceful land, Where Jesus reigns, the Prince of love. And children round him stand.

Dear Savior! while we bloss thy love. For pleasant pleasures given, Oh, fit us all to share above The holy joys of Heaven.

FAITH IN GOD .- Have faith in God. Faith in Gob.—Have faith in God. Faith will be staggered even by loose stones in the way, if we look manward; if we look Godward, faith will not be

the practice of plain ones.

Those will quickly hear their doom, that annot bear to hear their duty. Occupation is the armor of the soul.

There's not a heath, however rude,

But hath some little flower, To brighten up its solitude. And seent the evening hour:

There's not a heart, however east By grief and sorrow down, But has some mem'ry of the past To love and call its own.

The violet grows low, and covers itself with its own tears, and of all flowers yields the sweetest fragrance. Such is humility.

'T is wiser to be good than bad; 'T is safer to be meek than fierce:

'T is fitter to be sane than mad. My own hope is, a sun will pièrce The thickest cloud earth ever stretch-

ed: That, after Last, returns the First Though a wide compass round be fetch-

That, what began best, can't end Nor what God blessed once, prove account'd

An Appeal to Christians.

should commence? And can we think of these things—can we look at the

share ere he comes forth from the

pagarents when await the world around us, and knowing that grace has rescued as from these judgments, and that when they are executed, we our-selves shall be with him, who executes

hearts be softened, and tendered, and humbled. May the fountains of com-passion for those around as gust forth. May souls be gathered to his arms of mercy. May his people be stirred my to pray and watch, and labor. May we humble ourselves, and stir up, and ex-hert one another and 'san punch the

hort one another, and "so much the more as we see the day approaching."

W. B. S.

Our heavenly Father speaks to us in a Our neaventy Fatner speaks to us in a variety of ways. Our daily mercies come to us, each with a voice of love and pati-ence. Not a moment passes that does not bear some impression of the tender regard Such is the end of the course of this age! its commerce, and its pleasures; its polities and its religion; its philanthropy and its misanthropy; its hyporisy and its blasphemy; its morality and its open wickedness, all find their territories. of the Creator for his creatures. But we are thinking just now of his voice in the flowers. Like water and air they seem to be termination here. Christian readers, what shall we say to these things? We present for us everywhere. In the deep shades of the forest, on the highest peak have glameed through scripture and of the mountain, by the wayside, and on the river banks they meet us and invite us as to the judgments which are impending. And now with all these predictions before us, what is to be the effect of the inquiry to our souls? Shall we not look into these things and prayerfully and patiently inquire, whether we have as yet understood God's mind respecting them? When he speaks so constantly and impressively of judge. respecting them? When he speaks so constantly and impressively of judg-ment, can we have been right in taking it for granted that the gospel would silently progress, christianity gradually spread, and the world's condition con-tinually improve till the millennium

Cheap Pleasure

On the 5th of April, in Berks Co., Pa., Elizabeth, wife of John Musser, aged 25 years, 7 Months, and 17 days. Her maiden name was Gehman. was esteemed and beloved in the Church as a faithful sister and leaves a mourning husband and a little daughter.

stones in the way, "I we look manward; of these things—can we look at the staggered even in an additional obstructions of these things—can we look at the unconverted around us hasting unconstains stretching for the second of the staggered even and faith obeying, finds the monitary of the second of the staggered even and faith obeying, finds the monitary of the second of the sec door of merey still stands open: yea, as yet it opens into the mere of those heavenly elights and bridal glories which Christ and Bridal glories which Christ

What joy and comfort doth it impart share ere ne comes form from the wedding to execute vengeance on his to the bereaved family, to have the assurance that the departed one is now tunity to sound forth the gospel of God's tunity to sound forth the gospel of vours prace? Shall we not war nad entreat our fellow sinners, and carnestly becket them as the apostle Paul did, to be reconciled to God?" Knowing the

judgments which await the world On the 9th of March, in Mercer Co., Ohio, Bro. Christian Kauffman, aged rescued as from these judgments, and that when they are executed, we om75 years, 8 Months, and 13 days. The measures shall be with him, who executes them, is it possible that we can soliishly writer, on the 9th of April, in the presnior the thought of our own security, ence of a pretty large gathering, from and leave the poor world unwarned. John 5: 24-29. The deceased brother they are not present the state of the present the state of the present the state of the s portunity be gone, that we shall ever the and be with Christ. The last words have of contesting his glory in the midst of a midsteration world which either rejects him directly, or indirectly by rejecting those who are not ashamed of him or his worl. May If leaves a widow and 5 children Its leaves a widow and 5

his own spirit animato us. May our hearts be softened, and tendered, and sons, to mourn his death (as far as known), 3 daughters and 2

J. M. BRENNEMAN.

On the 14th of Feb., near Edom, in Rockingham Co., Virginia, with slow fever, Joseph Wenger, aged 70 years, 4 mo., and 27 days.

On the — of Feb., on Linnville Creek, Sarah, wife of Jacob Rodes, and

daughter of John K. Beery. She was

I also saw stated in a letter of Fcb. 21st that Pre. Jacob Hildebrand was

On the 21st of March, in Clay Co., Ind., of lung fever, from which he suffered only 5 days, John Holly, aged about 20 years. His funeral sermon was preached on the 9th of April, at was preached on the 9th of April, at the Men. Meeting House, by Jacob Bauer and David Culler from Isaiah 40: 6-8. 80

GEO. FUNK.

On the 11th of March, in Elkhart Co., Ind., Christina Holdeman, aged 76 years, 3 months, and 10 days; widow of Christian Holdeman, who died about twenty years before her. She seemed to be stout and hearty, continuing at her work as usual until the day which she died, and took sick but a few hours before her death. Sho was buried on the 14th. The funeral was largely attended by her friends. She was the mother of 13 children: ten sons, eight of whom are still living, and three daughters; among whom she stayed. She had 119 grand-child-ren, of whom eighty-six are yet living; seventy-two great-grand-children, of whom fifty-five are yet living: making in all two hundred and four, of whom one hundred and fifty-two are still livone hundred and hity-two are still hv-fig. She was, no doubt, near and dear to then; going from one to the other, 1 no, and 25 days. She was buried as they needed her assistance. We on Monday following, on which occaas they needed her assistance. We lon Monday following, on which occar-have the loope that their loss is her some affine a serimon was preached by terral gain; and if we heed the loud looped and the serimon was preached by call which God has made to us through her removal, and become truly recon-ciled to him who gave his life for us, we may rest in the hope and promise, saw her again she was in her shroud that we shall meet her again on those and coffin ready for the grave. O dear that we shall meet her again on those bright shores, where parting is never known; for we have the hope that God, in taking her from us, has only called her home, to join the anger-throng and enjoy endless glory and happiness. A funeral sermon was preached in the English and the German language. C. S.

On the 21st of May, in Kent Co. Mich., Leah, daughter of Martin and Susanna Good, aged one year, 10 mo., and 15 days. She was buried on the 22nd in the S. W. Caledonia buryingground, on which occasion a funeral discourse was delivered by Bro. Abm. Detweiler, in the German language, from Matt, 18: 1-5.

Jos. W. DETWEILER.

very sick with slow fever and pneumonia.

On Sunday the 9th, his remains were
deposited in his family grave yard and
consigned to their final resting place.

Also that Daniel Wenger's son,
David, died previous to this time some
six weeks. His age I do not know.
DAVID H. LANDIS.

Near Jordan, Lincoln Co., C. W., on
the 25th of March, of consumption,
from which she suffered nearly two
years. Agnes wife of Jacob Rittens

Near Jordan and Alexander of the State of March, of consumption,
from which she suffered nearly two
years. Agnes wife of Jacob Rittens

Sk vears, and 34 vears of that time as

No Study the 9th, his remains were
deposited in his family grave yard and
consigned to their final resting place,
who the Bishops, John Brubker and,
Bonjamin Herr preached a sermon uptropicate for the occasion, from Heb13: 7, 8 to a large audience of friends
and relatives (supposed to number a
thousand or more), to pay the last trib.

Dr. Manday the 9th, lis Temains were
long, after an illness of about eight
weeks, Mary M., daughter of Tobias
2 days, She was buried on the 18th
the 25th of March, of consumption,
from which she suffered nearly two
years Agnes wife of Jacob Rittens
Sk vears, and 34 vears of that time as

On the 17th of April, in Elkhart Co.
The distinct or mains were
consumption.

On the 29th of March, in Company to the service and the suffered are miles of the case of the service of the who served as a faithful preacher about years, Agnes wife of Jacob Rittenshouse, aged 27 years and 14 day. She leaves 3 children.

On the 14th of April, in the same place, Isaae High, aged 79 years, 11 mo., and 3 days.

M. F. RITTENHOUSE.

On the 10th of March, in Hamilton Co., Ind., Esther, wife of Heary Hide-brand, (age not given). She leaves a husband and numerous friends to mourn their loss. She embraced the truth as it is in Christ Jesus, when young, and died as she had lived, a which has a well-anded with the state of the stat truth as it is in Christ Jesus, when the long-wished-for hour arrived, young, and died as she had lived, a which he awaited with Christian forthfirm believer in the faith. She was, at the long within her, and to contend clare the long within her, and to contend depart in peace, according to thy to the saints. How heautiful the adminion, "Hemenuher thy Creator in the days of thy youth," and how sweet the promise, "they that seek me early shall find me." and deacons wherever new ones were red. He was ever ready to obey his Lord and Master's will on earth, and now has gone to the mansious above, the believer's rest, where, amid eternal joys, he may glorify God in a more perfect obedience.

"O when, thou city of my God, Shall I thy courts ascend? Whore congregations ne'er break up, And Sabbaths have no end,

'There happier bowers than Eden's bloom Nor sin nor sorrow know— Blest seals! through rude and stormy scenes

I onward press to you.

"Why should I shrink at pain or woe, Or feel at death dismay? I've Canaan's happy land in view, And realms of endless day.

"Apostles, martyrs, prophets there Around my Saviour stand, And soon my friends in Christ below Will join the glorious band."

On the 25th of March, in Strasburg township, Lancaster Co., Pa., Sarah Ann, oldest daughter of Bro. Abraham

On the 6th of April, near Manheim, Lancaster Co., Pa., Pre. Jacob Hos-tetter, aged 60 years, 7 mos, and 23 days. On Sunday the 9th, his remains were On Sunday the 9th, his remains were

summer of consumption.
On the 27th of March, in Coneman were consigned to rest on Isaac Kar man's farm, where a funeral serm was preached by the aged Broti

SAMUEL BLOUGH

On the 17th of March, in Hanover York Co., Pa., Jacob Baer, aged 7 years, 10 mo., and 14 days. He w buried on the 19th at Menno Simo Meeting House, on which occasion the brethren Benjamin Hershey, Dani Shenk and John Hostetter preach from Mark 13: 35-37. Six days before his death he acknowledged that he h not departed from the faith and that hoped to remain steadfast unto the en Oh, that we might all be as faithful S. K. B he was

On the 28th of March, Water Co., C. W., from inflammation of the brain, Elias Reist, son of Joseph Rei aged 12 years, 3 mo., and 18 days. burying ground, where Bishop He preached from Jn. 11: 28.

On the 1st of April, in the sai place, Susanna, daughter of Christ Groh, aged 4 months, and 18 da She was buried on Sunday the 21 also at Wanner's burying-place, who a large number of people wero preso and a sermon was preached in Engli from Joshua 2., treating of the passa over the Jordan, and in German fr Galatians 4: 4-6, where the subj was our adoption as children.

JOHN BARR

I mo., and 25 days. She was buried on Monday following, on which occasion a fineral sermon was preached by Bro. Amos Herr from I These, 4: 15, 14. On Wednesday pervisors to her Amos Herr from I These, 4: 15, 15, 16. The Monday of Herricas of the Monday LETTERS RECEIVED.

s Moseman; Jacob Kindy; Abm, Lehmar, Henry R. Fox; Joseph Steisner; C. B. Herr (Pequea); Gideon Plank; C. B. Brenneman, Lavi Book; Henry S. Cassel \$5.50; Sima, J. Ressler; Margaret Mellinger; James Suz-ton \$f\_i(M); Benj. Hershey; John B. Tyso; \$1.50.

### SUBSCRIPTION-LIST.

th				
-1		PAID TO B & G Eng E & G	No.	ANT
in en	Akralama Zeigler, North Linn, O. Benj, Martin, Kardineville, Pa. Jon. Burktholler, Smithville, O. Geo. I. Besthel, Zurch, C. W. Akraham Humsberger, Baden, C. W. John P. Moyre, M. A. W. Wanner, Him Burktholler, Pa. A. W. Wanner, Him Burktholler, Pa. Burn, D. Miller, Bellis Akr, Town Bon. D. Miller, Bellis Akr, Town Bon. D. Miller, Bellis Akr, Town Bon. Burkther, Hepster, C. W. Lerl Bock, New Dundee, "Rimsteht Kaufmann, channer Crossing Almhambar Denlinger, Linneauter," Burktham Horold, Mannham Denlinger, Linneauter, Burktham Horold, Manham Panlinger, Linneauter, Johnsham, Horold, Manham Panlinger, Linneauter, Johnsham Horold, Manham Panlinger, Linneauter, Johnsham Horold, Manham Panlinger, Linneauter, Judgesher, Ind. Joseph D. Hartaler, Ligonier, Ind.	PAID TO	28	1 50 1 60 1 50 1 50 1 60 1 60 1 60 1 50
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ast	Ahr. Funk, Patricksburgh, "		41	100
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b K.	Abr. Hnneicker, Moyer's Store, Pa.	Ger		10
rat:	Hen. R. Hurst Mochanicahorch "	Eng		10
n A.	A. R. Hnrst, Baltimore, Md.	24	4	10
art-	John J. Weaver, Wakarnes, Ind.	"	26	10
ver;	D. W. Basinger, Pendleton, O.	Ger RAC	27	10
nas	Abr. Lehman, Durbins Corners, O.	Ger		10
W.	Jacob Kindy, Wakeshma, Mich.	Eng		10
Pre.	Leah Lahman Chambershersh "	Ger	1 6	10
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old.	Susan C. Cassel, Worcester, "	, "	1	110
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# The Benald of Truth.

Devoted to the interests of the Denomination of Christians known as "The Mennonites."

Whole No. 18.

### CHICAGO, JUNE 1865

Vol. 2.-No. 6.

# The Merald of Truth.

A MONTHLY RELIGIOUS PAPER. At One Dollar a year in either language.

PAYABLE IN ADVANCE. Persons subscribing should state whether the but the English, or the German paper.

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JOHN F. FUNK.

CHARLES HESS. Printer, 93 Randolph St., Chicago.

The Education of Children

An Extract from the writings of MENNO SIMON.

The education of our children is on of the most important duties that in the providence of God we are called to per-form; and there never was a time when there was greater necessity, for an earnest, careful, prayerful attention to this matter than the present. Let us therefore consider well the earnest and timely words of the pions Menno, written three centuries ago, but losing nothing by their age, neither in their truthfulness nor yet in the necessity of their application.-Ed.)

Beloved brethren and sisters in Christ Jesus, forasmuch as we are constrained by the spirit of true love to posed mind, and know by the unction of the Spirit and Word of God, that the nature of man is greatly corrupted in Adam, and from youth np opposed to the word of the Lord (Gen. 6: 5); t ns be particularly vigilant and solic itous in regard to our children, bringing them up in the spirit of love; for they are by nature our offspring, of our flesh and blood; a serious and precious charge committed by God to our espe-

Sancy they train them in vice, pride, his follies. How down his neck, while that they can include see, perceive, nor haughtiness and idolatry. But not so thould you do that are born of God. It is young closerve), lest he wax observe any wrong, rathly or wicked, and so bring sorrow to thine heart, the part of the heart, the correct thy son and keep him from the heart of the conduct, notwithstanding from the murture and admonition this account. (Ecclesiasticus 30: 1, 2, 7, 8, 11, 13).

Dearly beloved brothem and sisters, and behave disrespectfully of the Lord.

ness; for if we pay no attention to, or exercise no care over, our own children, than a thousand ungedly; and better instruct and govern or children and permitting them to follow the inclination of their evil, corrupt nature and that are ungedly."

My dearly beloved brethren and sisters in Christ Jesus, take heed that you do not, through carnal love, lead your children in the way to ruin, bringing them up in the ways of vice, and that not their souls, at the day of judgment, be required at your hands, and you, for your children's sake, fare as the high price is till did under the chastening band of the Almighty, on his sons an counts (1 Sam. 3: 13, and 4: 17, 18); and the same of the Lord, to do judgment, but seek diligently to obtain the testion mony which the Lord testified of the pinous Abraham, saying, "I know him, all that he will command his children and his honschold after him, and they shall give the way of the Lord, to do justice in children in the fear of God, that they are repetuted in the directing influence of his value of the children in the fear of God, that they care of the saints, to bring up their care of the saints, to

Irom your heart, teach your children, cd in reading and writing; bring them therefore, from their youth up, and admonish them daily in the Word of the learn such trades as are suitable, exchorl, setting them the example of a pedient, and adapted to their age and blameless thic. Teach and admonish constitution. By so doing, you shall them I say, as far as their mind is cap—title to see much lonor and joy of your able of comprehending and receiving children. But if you do this not, heavi-instruction. Restrain and correct them asso flearst shall consume you at last. set by mater our onspring, of our listraction. Restrain and correct them leads and blood; a serious and precious with discretion and moderation, with-for a child left b hinself, without restauce of large committed by God to our especial care. Be therefore scrupulously anidful, to instruct them from their youth up in the way of the Lord, that the rod, if reason and necessity require lyouth up in the way of the Lord, that they may fear and love God, walk in all modesty and submission; be civil, we will disposed, discrete, honor and obey where father and mother, speak in a becoming manner, be not given to lying.

The world desire for their children that which is earthly and perishable, screep will be willful. Give him no through thou no, fanou, fame, wealth. From infancy they train them in vice, pride, liberty in his youth, and wink not at liberty in his youth, and you have not at liberty in his youth, and you have not at liberty in his youth, and you have not at liberty in his youth, and you have not at liberty in his youth, and you have not have not at liberty in his youth, and you have not have not have not at liberty in his youth, and you have not have

then up in the nurture and admonition of the Iord.

To start 1, 13)

Dearly beloved brethren and sisters are the commanded Israel to teach in the Lord, if all parents who glory in the Lord, would deeply the parents of the Lord, would deeply impress the words of Sirach upon their carnal love, thus conniving at these they all down, and when they rose up, bindly, and devoulty would many Now, heing a chosen generation, a children be brought up, who now have properly in the praises of Him who hath called us the praises of Him who hath called us the praises of Him who hath called us (Pet 2: 9); we should be and manifest to the whole world are reample and pastern, walking, according to our calling, and a first the conditions, and the the dear the conditions, and the conditions of the carn, and in the conditions of the carn, and in the conditions of the carn, and in the carn, and a book of remembrance the praise of Him who hath called us we will not the carn, and a page of the carn, and a carn, and a

disposition, without correcting or chas-tising them according to the word of the Lord, we may indeed put our hand upon our month and remain dumb and impels me to write; for some, alas! pursue such, a course of life in bringing spen our month and remain dumb and speechless. For how can't we teach speechless. For how can't we teach others, who are not of our 'over house-holds' (which certainly every child of God should do), if we take no care to keep our own families in the fear and love of God? for "if any one," says Paul, "provide not for those of his own house, he halt denied the faith, and is worse than an infide!" (1 Tim. 5: 8). My dearly beloved brethren and sister in Christ Jesus, take heed that you do not, through caural love, lead your (Chrych, he Baysthoward by the course).

their salvation.

My beloved brethren and sisters in and learn only lying, cursing, swear-clirist, who love the Word of the Lord ing, and knavery. Have them instructions your heart, teach your children, ed in reading and writing; bring them

their father and mother, speak in a be-oming manuer, be not given to lying, not classrough of the speak in a be-sulted; for such becomes not the child-en of the saints (Eph. 6: 1, 2, 3).

The speak is a be-distribution of the saints (Eph. 6: 1, 2, 3).

The speak is a be-distribution of the saints (Eph. 6: 1, 2, 3).

The speak is a be-distribution of the saints (Eph. 6: 1, 2, 3).

The speak is a be-distribution of the saints (Eph. 6: 1, 2, 3).

sincerity of godliness, in a virtuous life, and in the word of God.

Herewith I hope to deliver and pre-serve my soul before the Lord and his Church, and I desire for the Lord's sake, that this epistle may be taken in good part and read by the elders in the hearing of all the brethren, to the end that the innocent may take heed and be cironmspect, and those who are be eironmspeet, and those who are guilty in respect to these missteps, orrors, and fullings, may reform. For, I desire, before God, only that, in all I desire, before God, only that, in all things, you may govern and regulate your lives by the Scriptures and an Christian sobricty, and that all the concerns of the Lord's Church may be eonducted according to the will and ordinance of God. The Scarcher of ordinance of cod. The Scarcier of hearts and reins knows that I lie not, I hope, therefore, you may also be willing to accept and receive it in love; for I have written in sincerity.

And now, beloved brethren and sisters, I commend you to God, and to

the word of his grace, which is able to build you up, and to give you an in-heritance among all them which are sauetified.

sanctified.

The very God of peace sanctify you wholly, that your whole spirit, and soul, and body, be preserved without spot, and blameless into the coming of our Lord Jesus Christ. Faithful is be who called you. May the merciful Father, through his beloved Son, Jesus Christ, our Lord, strengthen you all with the precious gift of his Holy Spirit. Amen.

For the "Herald of Truth,"

The Fear of God

feet love casteth out fear; because fear hath forment. He that feareth, is not made perfect in love." 1 John 4: 18. Having read "Brother Henry's" ar-

to have presented quite correct or purely scriptural views.

The word fear has various meanings in Scripture. It is used, 1. For the object feared (Gen. 31: 42; Prov. 1: 26): "Sauctify the Lord of hosts himself:

and let him be your fear, and let him be your dread" (Isa. 8: 13).

2. Worship. "Thou shalt fear the Lord thy God; him shalt thou serve," &c. (Deut. 10: 20). "Therefore shall the strong people glorify thee, the city of the terrible untions shall fear thee"

(Is. 25: 3). 3. Doctrine. "The fear of the Lord s elean, enduring forever" (Ps. 19

them, and they did not pursue after the things is death" (Rom. 6: 21). sons of Jacob" (Gen. 35: 5; Ex. wages of sin is death" (verse 23). Such

secording to the flesh, with fear and trembling." (Rom. 13: 7: Ephes.

There is also a servile fear, as when we fear God through compulsion and terror. "So Samuel called unto the Lord: and the Lord sent thunder and rain that day, and all the people greatly feared the Lord and Samuel" (1 Sam. anxiety, fear and terror often torture 12: 18). "And all the people saw the his soul, when he sees before him noththunderings, and the lightuings, and the noise of the trumpets, and the mountain smoking: and when the people saw it, they removed, and stood afar off..... And Moses said into the people, Fear not: for God is come to prove you, and that his fear may be before your face, that we sin not" (Ex. 26: 18, 20). Here Moses admonished them not to fear; yet he gives them to understand that God appeared to them with such terrors, that his fear may be before their faces. He, therefore, here speaks of two kinds of fear. A servant oftentimes fears his master only on account of the rod or of the punishment, and not out of love. The apostle says gendereth to bondage (Gal. 4: 24); and to the Romans (whom he calls "beloved of God, called to be saints"). "beloved of God, called to be sants"), be said, "Speak the truth in love that he writes, saving, "Ye have not received the spirit of bondage again to fact; but ye have received the Spirit (1 to fact; but ye have received the Spirit (1 to fadoption, whereby we cry, Abas, Father' (Rom. 8; 15). But gladly would we say to fadoption, whereby we cry, Abas, eYour faith groweth exoced-faith (1 to faith ye for your faith groweth exoced-ingly, and the charity of every one of ingly, and the charity of every one of

The law, therefore, (which gendereth to bondage,) was our schoolmaster to [2 Thess. 1: 3]. If however the love bring us to Christ, who redeemed us of such as are yet thus weak, is but from under the law, that we might re-ceive the adoption of sons, wherefore in those who have had greater expericove the adoption of sons, wherefore in those who have had greater experience, it may still be regarded or ac-3: 24, and 4: 5, 7) It is therefore to knowledged by God as a perfect love, but be that still fears God with a serthrough Christ, that the apostle says, vile fear, is not made perfect in love. "Ye have not received the spirit of But I cannot understand this to mean rear, as those feared who were under at all before God. For just as with a the law); it is to such souls as have service spirit there must be a service been pardoned in Christ and freed from been pardoned in Christ and freed from been pardoned in Christ was from the law); it is to such souls as have service spirit there must be a service spirit there for in the fine the first verse of the next chapter says, "Stand fast therefore in the liberty whereavirib the control of the next chapter says, "Stand fast the control of the next chapter says, "Stand fast the control of the next chapter says, "Stand fast the control of the next chapter says, "Stand fast therefore in the liberty whereavirib the control of the next chapter says, "Stand fast the control of the next chapter says, "Stand fast the control of the next chapter says, "Stand fast the control of the next chapter says, "Stand fast the control of the next chapter says, "Stand fast the control of the next chapter says, "Stand fast the control of the next chapter says, "Stand fast the control of the next chapter says, "Stand fast the control of the next chapter says, "Stand fast the say of the next chapter says, "Stand fast the control of the next chapter says, "Stand fast the control of the next chapter says, "Stand fast the control of the next chapter says, "Stand fast the control of the next chapter says, "Stand fast the control of the next chapter says, "Stand fast the control of the next chapter says, "Stand fast the control of the next chapter says, "Stand fast the control of the next chapter says, "Stand fast the next chapter says, "Stand fast the next chapter says the next chapter says in the text, "He was alive without the simplicity that is in Christ that is all be form in the simplicity that is bondage again to fear" (with a servile that a child of God should have no fea the next chapter says, "Stand fast this childlike fear of God, 1 think, is therefore in the liberty wherewith very sacred to the children of God and Christ hath made us free, and be not is carnestly enjoined on them and reentangled again with the yoke of bond- commended in God's word; as, for ex-"The law was given by Moses, ample, it is said of Abraham: age." The law was given by Joses, but grace and truth came by Joses, know that thou fearest God, seeing Christ." Thus every truly penitent thou hast not withheld thy son, thine sond obtains adoption through faith in only son, from me" [Gen. 22: 12]. Jesus, and becomes the child of God, "Let us hear the conclusion of the yea, is begotten again, through grace, whole matter: Fear God, and keep hi unto a lively hope by the (spiritual) recommandments: for this is the whole unto a rivey trope y the espirational re-sourcetion of Jesus Clirist from the dead (1 Pet. 1: 3). This lively "hope maketh not ashaued: because the love of God is shed abroad in our hearts by [Prov. 8: 131. "By the fear of the the Holy Ghost which is given unto Lord men depart from evil." [Prov. 16: us." Thus the love and the Spirit of 61. "Now we know that God hearch God are inseparable; for the Spirit of not sinners: but if any man be a wor-God is called the Spirit of love; "for shiper of God, and doeth his will, him God hath not given us the Spirit of fear, but of love" (2 Tim. 1: 7). Hence, fulfill the desire of them that fear him God natur nor german fear, but of love" (2 Tim. 1: 7). Hence, fulfill the desire of them that teat and in this love of God shed abroad in our he also will hear their cry, and will save them" [Ps. 145: 19]. "In every this force of the second secon this period for the first because fear hath tor- eth righteonsucas, is accepted with nent. He that feareth (God, as a him" [Acts 10: 35]. "Fear the Lord, servant, on account of the punishment merely), is not made perfect in love. [Jos. 24: 14]. "The secret of the Lord

We may however also understand is with them that fear him IPe 25 We may, however, also understand is with them that fear him [Ps. 25: this to refer to the servitude of sin, 14]. "The angel of the Lord encamp-"Know yo not, that to whom ye yield ethi round about them that fear him, yourselves servants to obey, his ser- and delivereth hem! [Ps. 34: 7]. "For vants ye are to whom ye obey; whether as the heaven is high above the earth, er of sin unto death, or of obedience so great is his merey toward them that unto righteoussuess" (Rom. 5: 16); and fear him!" [Ps. 103: 11]. "As a father unto righteousness" (Itom. 6: 16); and fear him" 12s. 103: 11]. "As a father "whosever committed his, is the ser-juited his children, so the Lord pitieth vant of sin" (John 8: 34); "and sin, them that fear him" [verse 18]. "Though when it is finished, bringeth forth a sinner do evil an hundred times, and death? "James 1; 13). "What fruit his days be prolonged, yet surely I find ye then (when ye were the servaints know that it shall be well with them of sin) in those things whereof ye are that fear God, which fear before him?

death, therefore, men oftentimes fear (Hcb. 2: 15). The perfect love, there-fore, which is shed abroad in every truly penitent man's heart through regeneration, casteth out this tormenting, servile fear. Such tormenting and servile fear of God the impenitent man often feels most vividly on his death. bed, when it is too late. Oh! what his soul, when he sees before him nothing but Hell and condemnation.

But he who, in this time of grace becomes reconciled, through Christ, to God [who is love]; and thus abides in love and in God; and has God abiding in him; has with such a love no [servile] fear; but perfect love casteth out fear: because fear hath torment. The "sting" of death [which is sin], or also by the stings of an impure conscience which often cause very great fear and torment; but perfect love casts out such foar

But here I do not wish to discourage the soil that is struggling with tempta-tions in true penitence; for there are also young children in Christ, who frequently are yet weak in the spiritual and godly virtues, and to whom it may be said, "Speak the truth in love that

ingly, and the charity of every one of you all toward cach other aboundeth"

Paul had a fear which indicated a doubt and distrust. "But I fear," he of nature, and the Jews against the says, "lest by my means, as the serpent written law, or ten commandments. "Now I

plainly seen, that perfect love among the children of God does not east out its spiritual meaning and high requir all kinds of fent, or we would be under the necessity of maintaining that Paul also had not a perfect love; and if Paul had no perfect love, I suppose we could find no one on earth, who has such.

"Them that sin rebuke before all, that it was and desires of the heart, as well the company of the company of the part of all kinds of fear, or we would be under

"Them that sin rebuke before an, tone others also may fear" [171m, 5; 20].
Paul was with the Corinthians "in perfect purity, and condemning for weakness, and in fear, and in much leads the "Leane the light" [18]. from a childlike love, is the most ac-

I have written this out of love cor erning fear. If however, I have also failed to present my subject in its true light according to the Scriptures, it would be my earnest desire that some one would "expound unto me the way of God 'more perfectly;" as this is a subject that should be well understood by all the children of God.

J. M. BRENNEMAN.

upon the cities that were round about now ashamed? for the end of those [Eecl. 8: 12], that is, with a childlike The Nature, Spirituality and Us "His mercy is on them that fear him from generation to generation" [Linke 1: 50]. "Fear God and give glory to him" [Rev. 14: 7]. "Praise our God, all ye his scrvants, and ye that fear him, both small and great" [Rev. 19: 5]. Simeon was just and devont [Luke 2 : 25 ].

Hundreds of passages referring the childlike fear of God might quoted, but I think it unnecessary.

But the servile fear which comes by the law and has torment, is also very useful in bringing men to Christ, and dangerously diseased; and the wors precedes the childlike fear; for if the symptom of all is, we know it not. I precedes the condition tear; for it the symptom of all is, we know it not. In the inner is thereby moved to come to the may not be pleasant to a person to be Father and to Christ, it is, I think, the the condition of the condit son to return to the father; and not and he is a wise man who thankfull until his father received him again as his son, did he attain a childlike spirit Baptist was sent before Christ; preach and a childlike fcar.

ing repentance to prepare the way for But there are also sinuers who are so hardened and so abandoned to ob-stinacy, that they have not even a servile fear in them; as, for instance, the ludge of whom Jesus speaks, which feared not God, neither regarded man" [Luke 18: 2]. David says, "The trans-gression of the wicked saith within my heart, that there is no fear of God benears, anat there is no tear of God be-fore his eyes" [Pa. 38:1]. "There is no fear of God before their eyes" experience apostile advantage, preached the cost of God before their eyes" [Rom. 3: 18].

Rom. 3: 18].

The children of God should also fear gan to make excuse; one going to his merchandise The charten of our similar are the state of grace; as Paul says, "Be not high-minded, but fear; for if their neglect arises from ignorance of "Be not high-minded, but tear i to a their neglect allies along the following following the following the first their true state; and this is of their ignorance of the Law of God, which norance of the Law of God, which the following the fol take heed lest he also spare not thee" norance of the Law of God, which [Rom. 11: 20, 21]. "Let us therefore the only certain rule and standard by [10m, 11; 20, 21]. The memory constructions the only certain The and samusance which to measure ourselves. Hence, tering into his rest, any of you should seem to come short of it! [High. 4: 1]. And again, "Work out your own salvation with fear and trembling" [Phil.] before God, takes care, in the first place,

beguiled Eve through his subtilty, so your minds should be corrupted from method, by his own experience; for his that I shall be found into you sain as, ye would not: lest there be debate, enryings, wraths, strifes, backbitings, whisperings, swellings, tunults" [2 Case, in man dip and we wing the graph of the wind of the control of the contro whisperings, swellings, tumults" [2 Cor. himself dead in the law, being 12: 201. "I am afraid of you, lest I condenned by it for his sin;

"Them that sin rebuke before all, that weakness, and in lear, and in later trembling" [1 Cor. 2:3]. Hence, the children of God must here be surrounded with various fears. But of all these, that reverential fear of God arising ceptable and the most necessary.

terror, as justly exposing him to the wrath of God; and he fell under sense of death, and condemnation, as man dead in the law, and deserving Man dead in the law, and descring die eternally.

Now, that we may rightly under stand the law, and that it may be "ou schoolmaster to bring us to Christ," le us first take a view of the holy law, b which is the knowledge of sin; at From your well-wisher

secondly consider the proper effect of a work of the law on the heart. God; for hereby is the knowledge

he saw thousands of things to be sin which he never thought such before

and he found sin had full power an

life in him; sin revived in his cor science; he saw it in all its dreadh

received the Savior. Without the knowledge of ourselves as sinners, we cannot understand the gospel, nor priz And this is the true key to who would otherwise be the general neglect of the great salvation. When our Lord port; almost all, with one consent, be mandments. The first command is, incline our hearts to keep them in time only taking a false oath before a magis to come." This requires us to know and to confess the true God. Father, Son, and Holy Spirit, as the only living and our God, in opposition to all idolatry. It requires us also to love and adore Him, as the Author of our being, and the Source of our happiness. This

of the Law

Romans 7: 9. For I was alive with

out the law once; but when the command came, sin revived and I died.

It is a most true maxim of Scripture

that "The whole need not a physician; but those who are sick." The Church of Christ has been justly compared to

a hospital, to which none but the sick repairs. No wonder then that the gay

and healthy shun it. But whether know it or not our souls are sadly and

commandment is broken, not only by worshiping other gods, but by setting our idols in our hearts, by excessive self-love, or love of creature, relations, to prove that all men in the world a sinners—the Gentiles against the la money, or gratifications of the flesh; so that, according to this, there are many atheists, living without God in

the world, and many idolaters worshiping the creature. The second commandment forbids all worship of images; and requires to worship God in the way he has appointed; but, alas! how many wholly neglect and despise his worship! how many worship God with various super-stitions and inventions of men! How many others forget that God is a Spirit, and must be worshiped in spirit and truth! What levity and folly do lace bestowed upon you labor in vain' [Gal. 4:11]. Paul also had fightings wiss all alive in his own opinion; au (Hollace and the season of the season of the without and fears within [2 Cor. 7:5].

From the above, therefore, it is to be said if where the third data kine without the letter of it; he could have the said it where the third data kine. and truth! What levity and folly do many mix with their pretended devo-tions. But in vain do we thus mock said it by heart; but he did not kuo ments. But when the commanding the persons who countit it, but to their

tho is the Maker of the world, is also he is, and that he is greatly to be wautonness. Every lustful thought,

who is the Maker of the world, is also the Governor of it. God prefaces his law with these words: "I am Jehovah," the self-existent Being, the Source of all being, on whom all beings depend, and he adds, and the God, and the self-existent Being, the Source of all being, on whom all beings depend, and he adds, and the God, and the self-existent Being, the Source of the self-existent Being, the Source of the self-existent Being, the Source of the self-existent Being, and a self-existent Being, an conduct. Drutes are led by instanct; intending a must be employed in works of but it is fit that man should be led by increesity and merey. Oil how awful is proper motives, willingly to obey his this holy day profaned by idlentes, by Maker's will. Now from the first, God incelless journeys and visits, by wilfully gave a law to man. It was not indeed staying away from public worship, or gave a law to man. It was not indeed staying away from public worsinly, or written; there was no occasion for it.

Men lived almost a thousand years, and could easily teach their children what God at first taught Adam. At by going to public houses, by reading length, however, God saw fit to give newspapers, or by mere worldly vain bis law from Monnt Sinai, in dreadful discourse and anusement! Now the thunders; and also to write on two breach of this commandment, and of thunders; and also to write on two breach of this commandment, and of the tables of stone. You will observe that the three former, evidently proceeds the law of God is summed up in one from want of love to God. If we loved word, namely, Love; and that this him as the best of beings, we should love has two objects: love to God, for love his day, revere his name, and what he is of himself, and for the bless- prize his worship. And have we not what he is of nimes; and for the oless-lings he gives us; and love to man, for God's sake. The love we owe to God is to be expressed in four ways; and the liturgy, "Lord, have mercy upon these are set forth in the first four com-us [for having broken these laws], and

trate, become.

2. We proceed now to the second on the second of the law. The six last combined the second of the law. The six last combined the world filled with this: and lidely neighbor. The sum of all is, "Thou conversation but a wanton breach of neighbor. The sum of all is, "Thou shalt love thy neighbor as thyself." shalt love thy neighbor as thyself." It his law: "We ought to be as tender of The fifth commandment respects our under man's character and reputation nearest neighbor, our relations, our as of our own, and to avoid all such reparents. These have the care and expenses of education; we can never use have the fitting of the commandment of them by obedience to their directions, enjoins the love of our neighbor, by retreating them with the greatest respect; and that not only in childhood, but in youth and riper years; at the good of our neighbor, or wish to should study to preserve their reputation; to alleviate their infirmities; and. if necessary, to support them in old the most secret wish of the heart to obage. This commandment also includes tain any thing that God forbids; and all relative duties, whether to appear the secret with of the heart to obage. age. This commandment also uncludes that any thing that God torbust; and all relative duties, whether to superiors, this is particularly the commandment inferiors, or equals; it includes the duties that servants owe to their masters, and subjects to their governors; ers, and subjects to their governors; except the law had said, Thou shalt forbids mere eye-service, wasting the not covet." n forbus more eye-service, wasning the property of superiors; or being unfaithful in what they commit to our trust. The sixth commandment directs us that the secret working, and first motions of inordinate affection, were sins. how to show our love to our neighbor, Before he saw this, he thought all was by a regard to his life and health. It well; for he was free from gross and tions. But in vain do we thus mook God, and play the hypocrite, drawing forbilds not only actual number, but God, and play the hypocrite, drawing forbilds not only actual number, but outward offences; he was what the most offences in the same of the same of

thing man in improper manner, and lord accerates (Mail. 5: 221. All nights had be will resent this sin not only to he persons who commit it, but to their losterity.

In thing taken this sin not only to he persons who commit it, but to their losterity.

In thing taken this sin enter view of the proper collected of a work of the life of another, are forbidden. Many law prout the leart. "Sin revived and life of another, are forbidden. Many law when the life of another, are nurdered by the base I died." The law is "the ministration have you said, "We have left undone those things which we The third commandment torbids the aged parents are unwereen by the coase a ductor. In the law of the death [2] Cor, taking of the Lord's nature in vain. But, conduct of their children, many wives of condemnation, and of death [2] Cor, together the common practice are nurdered by the drunkenness, idle-13: 7—9]. If a person could keep it have often joined in the chiral between the control of the common practice are nurdered by the drunkenness, idle-13: 7—9]. If a person could keep it have often joined in the chiral between the control of the oh I how awful is the common practice of cursing and swearing! We may truly as grade and abuse of their lumbands; and abuse of their profusences is indirected by the reglect and wickedness of their profusencess is indirected by the reglect and wickedness of their profusencess is indirected by the reglect and wickedness of their profusencess is indirected by the reglect and wickedness of their profusencess is indirected by the reglect and wickedness of their profusencess is indirected by the reglect and wickedness of their profusencess is indirected by the reglect and wickedness of their profusencess is indirected by the reglect and wickedness of their profusencess is indirected by the reglect and wickedness of their profusencess is indirected by the reglect and wickedness of their profusencess is indirected by the reglect and wickedness of their profusencess is indirected by the reglect and wickedness of their profusencess is indirected by the reglect and wickedness of their profusencess is indirected by the reglect and wickedness of their profusencess is indirected by the reglect and wickedness of their profusencess is indirected by the reglect and wickedness of their profusencess is indirected by the reglect and wickedness of their profusencess is indirected by the reglect and wickedness of their profusences is indirected by the reglect and wickedness of their profusences is indirected by the reglect and wickedness of their flound it, "said ist, "part," to be their profusences of the reglect and wickedness of their flound it, "said ist, "part," to be their profusences of their flound it, "said ist, "part," to be their, "forgive our elisabelication in their flound it, "said ist, "part," to be thei mercy on us! &c., &c. But however common this practice is, let all men clusters is with then; all these are soul murderers. The several them, and cleakers "the will not hold them guiltless that take his uame in commandment respects our neighbor, we have to do with; and let his name naver be mentioned without a serious passe, allowing us time to think who all fornication, lacciviousness, and "I have not sinned so and so." Hast your heart is hard indeed. May God

word, or look, makes a person an adul-terer in God's sight; for so Christ explains this commandment [Matt. 5: 28]: "Whosoever looketh on a woman to lust after her, hath committed adult-ery with her already in his heart," All private uncleanness known only to God and conscience, and practiced, perhaps, by those who pass for chaste and virtuous people, is forbidden. Immodest dress tends to the break

ing of this law; as also do lewd books, novels, plays, songs, and pictures, in a word this commandment requires the most perfect purity in heart, speech and

behavior, and an endeavor to promote the same in others. The eighth com-

mandment directs us how to show our love to our neighbor, by a regard to his property. It forbids taking to our own use what belongs to another.

Covetousness has led men to invent a

Those who deceive in selling by false weights and measures; those who run

in debt, without the prospect of paying

again; those who oppress the poor servants who neglect their business, or

waste their master's property, are al

thieves in God's esteem. This com-

laws can reach; and requires that we

quiring us to be content with our condition: forbidding us to cuvy or grieve

When this commandment

thou sinned ouce ? Then thou art guilty, and the law condemns thee to eterns death. The law makes no allowance, and no abatements; it does not say a word about sincere obedience, or well as we can: No, the law says. all things that are commanded; Do them perfectly; continue allthy life to do them: and then thou mayest be in one instance, then comest under the whole law, and yet offend in one point, is guilty of all" [James 2: 10]. A person may say, "It is true, I have sinned; but I am very sorry for my sins, and I will amend my life; will not this relieve me from the curse?" No. The law has made no provision for repentof the law is not, repent and live. But, keep the whole law perfectly and continually, and live; transgress it, and die. It is true that the gospel brings relief for is true that the gospel brings relief for the sinner, because it revals Christ and his righteousness; but the law knows nothing of mercy. It is not intended to give life, but to kill, and destroy all hopes of life by obedience, and to force the sinner to fly to Christ. So St. Paul speaks [Rom. 3: 19], "Now we know, that whatsoever the law saith, it saith to them that are under the law; that every month may be stopped, and all the world become guilty before God. This, then, cuts off all hopes of salvation by then, cuts off all hopes of salvation by
we's; for the apostle adds, "Theretroby the deeds corbe law shall no
flesh be justified in his sight; for by
the law is the knowledge of sin." This is its use, it can go no further. It is by the gospel we have knowledge of righteousness. We should be very careful to distinguish between the law

gospel offers him "justification to little," By the law he is a guilty sinner; by the gospel he may be made a glorious saint. If he die under the guilt of the broken law, hell will be his everlasting portion; if he die a partaker of the grace of the gospel, Heaven will be his

eternal inheritance

APPLICATION And now, my dear friends, having laid before you the nature of the law, let me beg you most seriously to con-sider what has been said, and that with ought to have done." Probably von

conversation but a wanton breach of careau to distanguisa between the law this law? We ought to be as tender of another man's character and reputation as of our own, and to avoid all such remarks, reports, consures, and ridicule, works; a recording to the two parts of the saw we should be unwilling to receive by grace. The law says, "Do this, and be saved;" but the gospel says, "Be-lieve this, and thou shalt be saved." The law threatens to punish the sinner for the first offence; but the gospel The law sentences him to death; the

us from the curse of the law, being made a curse for us." What a blessing how you already received, if God, its playe you already received, if God, that our affection and moral nature, as at the footstool of mercy. Confess in our bosoms through neglect and your sins. Acknowledge your guitt. selfish disregard, while we so heartily Own your helplessuess. Cry for pardon, and cheerfully expend our strength and Fly to Jesus, who waits to be gracious, and all shall yet be well. He hath ments, worldly ease, and the transient wounded, that he may heal: he hath gratifications of this life, until we pass killed, that he may make alive. You away for ever? We have this principle now will be glad of the physician, for of love presented to us in the Bible in you feel your sickness; and he waits to various forms of expression, both as to e gracious. You are weary and heavy laden, and he will give you rest.

Go, you that rest upon the law And madly seek salvation there. And shrink, and tremble, and despair. But I'll retire beneath the cross; Savior at thy dear feet I lie! And the keen sword that justice draws. Flaming and red, shall pass me by.

VILLAGE SERMONS.

### Admonition to Love God.

My dearly beloved brethren and eternity :- Peace be unto you all from God the Father. Oh, let us all, and at in Heaven and on earth, and over us also, even as a "potter hath power over the clay of the same lamp to make ono vessel unto honor and another unto dis-But the power of God is only the power of love; for God is love. If, therefore, we wish to become the children of God we must become like Him: we must learn to love; we must let our actions all proceed from motives of love and love only. He, therefore, commands us [Mark 12: 30], "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first command And the second is like, namely this. Thou shalt love thy neighbor as thyself: there is none other command

ment greater than these." But, O beloved friends! it is to be feared, we are all prone to love the perishable things of this life more than we love God, while, at the same time, perishable things of this life more than we love God, while, at the same time, we profess to be lifs followers. Christ exercise profileth little: but godliness says whoseever loveth anything more than mo is not worthy of ine, or cannot be my disciple. Hence we must love that which is to come." Why then are in the control of the whole in the control of the whole is included in the control of the whole in the control of the whole is in the special of the control of the whole is to come. Why then are

God forbid! You must despair of ob-taining salvation by your works, your nal, to be drawn to the cternal Being, away." [James 4: 14]. Thus we see, sorrow for sin, or your future amend-ment. And this will make the gospel shall grow to be like him, pure, holy, welcome to you. The law has done its incorruptible, and fitted to enter into office, if it drives you to Christ. It is the card of the law for righto-freehed for this very purpose, and "Christ is the end of the law for righto-Savior and Lord Jesus Christ. Then by his good spirit, has convinced you well as the physical, are strengthened of sin? This is the dawn of a glorious and enlarged by duo exercise? Then day. He will also convince you of why do we suffer this divine, this vital righteousness. Cast yourselves down principle of Christian lovo to die withthe manner and object of its exercise. Every precept in the Bible points to it either directly or indirectly. Let no one think he can possibly obey any single precept of God, if this principle of love to God and man does not underlio every motive that prompts him to make such precept his rule of action. "Whatsoever ye would that men should do to you, do ye even so to them" [Math. 7: 12]. Can we possibly obey this precept without a genuine love to our fellow-man? When we receive or regard for us, but do so only from res and fellow-travelers to a leng some selfish motive, as we would have, raity:—Peace be unto you all from if wo knew that such favors and kindnesses were never and kind-nesses were accompanied by a true with trials and temptations, because love and regard for our interests? Then all times, consider that there is One love and regard for our interests? Then the enemy is ever busy loading mabove, namely God, that has all power if we wish others to act toward us and astray, as we read [1 Pet. 5: 8], "seek confer their favors on us only in the ing whom he may devonr." Especially true spirit of Christian charity before when we are young, does he beset us true spirit of Curistain canarity before with wear young, ones no beset us wo can feel that they are entitled to our full confidence and respect, then we must act toward them, whether friends or enemies, in the same charitable spirit of Christian love, before we have to think that many are thus led away to think that many are thus led away

> the least right to limit that we have in long and that even many wing any legitimate sense of the word, fail-filled the demands of the precept.
>
> Would to God, we might at all times pray to our heavenly Father to give us the words of our Savior: "No man the words o pray to our heavenly Father to give us the words of our Savior: "No man that Spirit, to do to others as we wish having put his hand to the plough, and others to do to us, and also "to remember the words of the Lord Jesus now he said, It is more blessed to give than to receive." If we would always evil spirit may oftentimes tempt us to heed the warning voice of God's Spirit think that this or that signifies nothing, within us, how happy we should then be. We then could all sing together, Christian. But let us not think the

the least right to think that we have in

"Oh! what a Heaven below My Redeemer to know."

God above all things else. If we obey the first of these commands we will also obey the second; if we obey the first of these commands we will the first, we will not obey the second; if we obey not the first, we will not obey the second; if we obey not little here and a little there, without ever considering the words [1s. 5: 8], dided. But in hell the rich man lifted the first, we will not obey the second. Dear friends, here seems to be the great point which is to determine the harder of our profession. We all be no place? 'Oh, could we but take harder of our profession. We all he no place?' Oh, could we but take have within us a principle of love, and as this is exercised towards a worthy or unworthy object, so will our character grow to be. If we suffer this living principle within us to be absorbed by the flecting and perialable things of the we must porish with them: if we for his soul?" My dear friends, let us mented.

have mercy upon you, and take away on the heart of stone. Perlaps you are earthly things and suffer ourselves, saying, "Must I despair, then?" No; through the exercise of this affection life? It is even a vapor, that appeareth Thus, my dear friends, we see what precions promises the Savior has given his poor, humble followers. Oh, what cemfort and encouragement, they afford us who mourn under the oppressive burden of our sins, and look to we have no continuing city here. Let us, therefore, seek the "city which hath foundations, whose builder and maker is God." There is great reason Jesus for relief.
"Blessed are the poor in spirit," he says; "for theirs is the kingdom of heaven. Blessed are they that mourn: to fear that we are all too careless in working out our soul's salvation, as "Christ is the end of the law for rightoousness."

Savior and Lord Jesus Christ. Then out the end of the law for rightoousness."

Savior and Lord Jesus Christ. Then working out our souns saves on the principle of our faith?

Why is it that our love can scarcely and it is certain we can carry nothing the beyond the selfish motives of ministering only to the gratification of our own perverted desires and corrupt stad. He has also bornot the punishment in our room. "He has redeemed statisfied when all our worldly interests which will perish in a short time. The statisfied when all our worldly interests which will perish in a short time. The statisfied when all our worldly interests which will perish in a short time. The statisfied when all our worldly interests which will perish in a short time. The statisfied when all our worldly interests which will perish in a short time. The statisfied when all our worldly interests which will perish in a short time. The statisfied when all our worldly interests the content of the principle of the principle of our faith?

Why is it that our love can scarcely and it is certain we can carry nothing our our sours sources. The short in the world, and it is certain we can carry nothing our our sources. And it is certain we can carry nothing our our sources. And it is certain we can carry nothing our sources of the bound in the world. And having food and rainment let us be better with content." It lime of the principle of the pr for they shall be comforted. Blessed are the meek: for they shall inherit the carth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart; for they shall see God" [Math. 5] 3-8]. My dear brethren and sisters and npostlo says [1 Cor. 7: 29], "But this I say, brethren, The time is short." I beapostio says [1 Cor. 7: 20], "but this 1 say, brethren, The time is short." I believe that the longest life-time may be short enough to work out our soul's that feareth him and worketh right

from God, and that even many who

looking back, is fit for the kingdom of

My dear brethren and sisters, that

salvation. It was, no doubt, for a wise consness, is accepted with him" [Acts purpose that we were placed here: 10: 34, 35]. I have often felt thank purpose that we were placed here: then for our own welfare and that of our fellow-men, let us strive to do good and fulfill our part in the accomplishment of this purpose. The summing up of our duties we find given in feed. 12:13 in these words: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandutus: for this is the whole mutter: Fear God, and keep his commandutus: for this is the whole duty of man." It is our duty to serve God all the days of our lives, by heavy and dished any to gray it was the days of our lives, by heavy and dished the mote that is in thy brother's eye, the days of our lives by heavy and dished the days of our lives and days and the days of the the days of our lives, by honor and dis-the days of our lives by honor and dis-to live, solvely and rightcously, and godly in this present world, knowing that we must ittel live a rightcons life, that we must ittel live a rightcons life, that we must first live a righteons life, before we can expect to die the death of the righteons. "For none of no liveth to himself, and no man dight to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live, the live, we die unto the Lord; whether we live, we die unto the Lord; whether we live, whether we live, we live, and the liveth we live, and the lord of liveth we have a liveth liveth with liveth liveth liveth we have a liveth liveth we have a liveth liveth when a liveth liveth we have a liveth liveth liveth we have a liveth liveth we have a liveth liveth liveth we have a liveth our fellow-man? When we receive [100m, 13, 7, 8]. Can we truly reed in most area heart, O God; and reflavors and kindnesses from the hands that we thus are the Lord's, then we now a right spirit within me. Thy of others, can we accept them with the can say with the apostle Paul, "Porme word is a lamp unto my feet, and a same grateful feeling, when we know to live is Clurist, and to dio is gain;" they have at the same time no real love and "I have a desire to depart, and to be with us all. Ameu. be with Christ; which is far better."
Many of us, my dear friends, have, no doubt, had such feelings while meeting East Donegal, Pa.

From your unworthy sister A. N. E.

Saul The Persecutor; Paul The Apostle,

This extraordinary character, who

fe was more influential upon the dest nies of our race than any other ma that ever lived, first appears on th page of history at Jerusalem, about hree or four years after our Lord's a cension, as a young man a native of Tarsns, no mean city of Cilicia, bor about the time of our Savior's adven A Pharisec of the straitest seet, a He brew of the Hebrews, of the tribe Benjamin, educated in the school of and oxpounder of the Jewish religio tic zealot in the tradition of his father. Toward the Christians, as a new rel Christian. But let us not think that the name of being a Christian will be gious sect, apostates from the faith of any benefit to us, while we are strangers to our Maker and refuso to institutions of Moses, he entertains the most implacable hatred. As the new religion spreads and gathers daily fresh accessions, his zeal for his religion rises to the most ungovernable fury against the new sect. Verily thinking to do God service, he persecutes them even unto death, making havoe of the church entering into every house, and delivering both men and women to prison and to death, to compel them to blaspheme the name of Jesus. He is present at the martyrdom of Stephen, profoundly impressed by his speech, his vision and his prayer for his persecutors, but only moved the more earnestly to con sent to his death. Finding the adher ents of this new religion springing up everywhere in the cities and villages of the country, he becomes exceedingly

mad against them, persecuting them even unto foreign cities. Breathing out threatenings and slaughter against the disciples of the Lord, he goes to Damaseus, armed with authority and commission to bring any, whether men or women, bound to Jerusalem to be

them which are sanctified."

Paul, in obedience to the heavenly vision, straightway preaches in the synagogues that Jesus is the Sou of God, testifying to all that they should repent and turn to God, and do works meet for repentance.

After a few days, he goes out into unknown regions of Arabia, in fulfillment of his apostolic mission. Then, returning to Damaseus, narrowly es-[Gal. 1: 17, and Acts 19: 25].

Finding himself the object of jestseems to imply a closer union than that

resulting from relationship alone. About the same time, Peter at Joppa had been taught by a vision from heaven that the grace of God was alike free to Gentile as to Jew, and began his mission to the Gentiles in the family of Cornelius, while certain Hellenistic Jews from Cyprus and Cyrene had begun to proach, with great success, to the Greeks at Antioch, the cess, to the Lord Jesus. cess, to the Greeks at Anticen, the Lord Jesus. The time had fully come when other sheep, not of the fold of Israel, were to be brought into that of the Good Shepherd. Barnabas, also a native of Cyprns, an oarly convert, the first to introduce to the brethren of Jerusalem Saul the persecutor as Paul the apostle of the Gentiles, this Barnahas had gone up to Antioch; where, under his ministry, much people has been added to the Lord. Feeling the greatness of the work and his need of assistance, "he departed to Tarsus to assistance, "ne departed seek Saul." From this time, about A. D. 44, Antioch becomes, for "a whole yoar," the scene of Paul's ministry, and for many years the center of his mary operations .- Coleman.

God is Merciful.

After some hesitation I concluded t comply with the request of the Editor of the Herald and write a short article for its columns, and in this manner also But now behold how changed! This and my mite to its support. I felt that, persecuting sealot and inquisitor enters in the support of the persecuting sealot and inquisitor enters in the support of the s add my mite to its support. I felt that, deep and piercing his remorse, that for ciple. Hence it is plain that if we love three days he neither eats nor drinks. anything more than Christ we cannot be his disciples. Now then if we love be prayeth!" This significant exclamation announces and confirms the con-version of Saul. A vision is now in strength, and our neighbors as ourversion of Saul. A vision is now in strength, and our neighbors as our-mery wouchsafed to him of a devout selves, how much more should we at man of the persecuted sect coming to him by divine appointment, that he might receive his sight and be baptized in the name of Jesus, to become the spotle of the Gentilles, "to open their spotle of the Gentiles, "to open their specific to turn them from darkness muto light, and from the power of Satan mit of our specific properties of on the thing specific properties of soil, that they may receive forgive-we appear to know nothing, while sposue of the trenties, "to open their heart, the mount speakeds," bill other speakeds, to the heart for an article shall be are required to answer light, and from the power of Satan in-to God, that they may receive forgive- we appear to know nothing, while mess of sins and an inheritance among about the things of this world we have all the information necessary, even in the minutest particulars. Oh, I fear we are all too much taken up with the things of this world! I fear we are seeking too much to hoard up silver and gold, or to udd one farm to another, looking forward to the wealth of future generations, whereas we should be lay ing up for ourselves treasures in heaven where moths and rust do not corrupt, and where thieves do not break through nor steal, and at the same time endeavoring to lead the rising genera-tion to an inheritance incorruptible, incapes assasination, and goes up to tion to an inheritance incorruptible, in-Jerusalem, and essays to join himself stead of directing their attention so now to those whom he had perseented much to the riches and the vanities of the world. I sometimes hear it said that God is

THE HERALD OF TRUTH.

For the "Herald of Truth."

and unconcerned about our soul's salthe enjoyments, the wealth, the idlo sent his only begotter vanities of this world and allow ourfamily) were cut off and destroyed in the Deluge of water, so also shall every soul that dies in its sins be destroyed in the lake that burneth with fire and brimstone, because that soul has refus-ed to accept God's mercy in the day of grace and salvation.

ff Eve and placed them into the garden lease us from the terrible bondage of the Spirit, shall of the Spirit reap life of Eden, and commanded them what is in into which, through the transgression of the spirit, shall of the Spirit reap life they should do and what they should sion of our first parents we had fallen, this is no small matter, and that we not do, and they violated these comband how could life have shown greater mandments, how unspeakably great mercy towards us than to give his only are professors, we should try to live so was God's love and mercy towards his begotter Son to die for us on the cross, that we are not stumbling block is fallen creatures, when he came and who were dead in trespasses and in

called to them and told them of their sin, disobedient to him, and conse-transgressions, and promised them a quently his enemies? "For greater Saviour who was to open again the love hath no man, than that he lays door of life; and how unspeakably down his life for his enemies."

The morcy of God never fails, and is ever manifested towards all his creshe calls to its in so manly ways, and its ever manifested towards all his cress-through so many means and warns, and reproves us of our sins, and invites in the control of towards us at the present time, when it seems as though the whole world was lying in wickedness; yet his protime and harvest, and cold and heat, and summer and winter, and day and night shall not cease. Many times I think that it is impossible for God to

> righteousness unto children's children (Ps. 103; 17). Thus we see that his mercy shall endure forever to those

only begotten Son, Jesus cast us off, but his mercy endureth for-"that whose ever; but if we persist in our evil vanities of this world and allow our clearly and the solution of the world, that whosesolves to sink into the sinful indulgencos thereof, neglecting the commandink, the flow ill call us to a
strict account. His Spirit shall not always strice with man, and as the whole
world (excepting only Noah and his
flamily) were cut off and destroyed in
friendly when the solution of t The happiness of God would not left hand, it is not God that will cast have been impaired, neither would lie be any the less worthy of our honor as the apostle declares, "God is not and worship if he had left the whole necked; for whatseever a man soweth and worship it no nad reft the whole greated to accept God's merey in the day of grace and salvation.

When God had created Adam and Eve and placed them into the garden lease us from the terrible bondage of the Spirit, shall of the Spirit rang life.

our sins, or that we would ever become sensible of our lost condition? Or that we would ever draw nigh to God to ask and receive pardon for our manifold transgressions? Oh, no! flesh and blood, or the oarnal mind, which is end makes are just as firm and sure as ever, and while the earth remaineth, seedmity against God, would never reveal this to us. Satan would lead us on from one sin to another, and we would flower network and training season of the form the wrath to come, and receive pardon and forgiveness from God. Oh, that when we transgress God's laws and by the form the flower flower transgress flower flo He calls upon us, we might only be as honest in confessing our faults as Adam But the q hoese in confessing our faults as Adam and 'Eve were when God called to them in the midst of the garden. I they were will continue. The Psalmist says: "The merey of the hame on Eve, and Eve put the plane on the screen. But to the screen." But the use of the words are the screen. But the use of the words are the screen. But the use of the words are the screen. But the use of the words are the screen. But the use of the words are the screen. But the use of the words are the screen. But the screen is the screen which words are the screen when the screen is the screen which words are the screen when the screen when the screen was the blame on Eve, and Eve put the fault on the serpent. But let us see what the word tells us. "And the Lord God called unto Adam, and said, Where art thon? And he said I heard that fear him, but if we are disobedient thy voice in the garden; and I was afraid because I was nakel; and I liid and refinso to serve him, we must at afraid because I was nakel; and I liid as appear before his throwe in judg-myself. And He said, Who told thee inyself. And He said, Who told thee that then was naked? Hast thou eaten that then was naked? Hast thou eaten that then shouldest not eat? And the man said, The woman whom thou says white mass the tree and I did eat. And the Low Who is in the ree and I did eat. And the Low Who is in the ree and I did eat. And the Low Who is in the ree and I did eat. And the Low Who is in the ree and I did eat. And the Low Who is in the ree and I did eat. And the Low Who is in the ree and I did eat. And the Low Who is in the ree and I did eat. And the Low Who is the ree and I did eat. God said unto the woman, What is this that thou hast done? and the woman said, The serpent begailed me, away," and when he shall come in his and I did cat." This it seems to me glory and all the holy angels with him. and I did eat. "Ins. It seems to me glory and all the not angeles with mid-was an honest confession; Adam con-fessed the truth as it was, and east no more blame on Eve than really belong-ed to her, and Eve confessed what she then, one from another, as a shepherd Finding himself the object of jealours and distrust by those who had to merciful to cast us off. This is true, both the step from the goats; only known him as their persecutor in a certain sense, but I fear many will fault on the merdenor of Stephen, he retires be sadly disappointed in the light in Tarsus, his native city in Cilicia. It which they look upon it. Christ says, and did not seek to appear less guilty can hardly be doubted that he had there some fruits of his ministry; some lord, and can be not said the manufacture of the world, dec.

1 sometimes near it said that tool is ject to her, and Eve confessed what she is the sheep from the goats of my beater, and the said proper less guilty can hardly be doubted that he had less say to those on his right hand, concept beater of my Eather, and the sheep from the goats of my Father, and the sheep from the goats of my Father, and the said unton the said unton the said unton the said that the will off off the sheep from the foundation of the world, dec.

1 sometimes near it said that tool as ject to her, and Eve confessed what she is the sheep from the goats divided the sheep from the goats of my Father, and the sheep from the goats of my Father, and the sheep from the goats of my Father, and the said unton the said t can hardly be doubted that he had Not every one that saith unto me Lord, there some fruits of his ministry; some Lord, shall enter into the kingdom that he had Not every one that saith unto me Lord, there some fruits of his ministry; some Lord, shall enter into the kingdom that he were; and create the formal of his control of the cont years atterward, ne work on his second accounts, and uses a vice of consistency of the responsibility of the respectation of the responsibility of the responsibility of the res twenty years later, saved his life at before us, yea ne will give us ins 1239. Jerusalem, now joined herself to him in Spirit to teach us and be with us until her fellowship of Christian love; eer-wing the fellowship of Christian love; eer-tainly her son's affection for his nucleu narrow confines of this present evil seems to imply a closer union than that world. But on the other hand, God is a God of justice too, and if we do when ut the birth of Cain she exclaim- ham, have mercy on me, and send Laznot accept the offered terms of merey, ed, "I have gotten a man from the arms that he may dip the tip of his not accept the otheren terms or mercy; etc. 71 have gotten a man from the parts that he may up the tip of ms if we are unfaithful, hisinoree careless, and unconcerned about our soul's sail-stream that he may up the tip of ms if we are unfaithful to her flight on the the pleasures when the proposed was fulfilled and Gol [we are faithful to God, he will not

great is his mercy, still, toward us that

he calls to us in so many ways, and

in faith and hope, that he will make us fit subjects for his happy mansion

should go united, hand in hand, en cenraging one another in our needfu

and arduous work—a work that is laid upon every soul that has ceme to the

years of understanding. We need all the encouragements and consolations

that we can render to each other, to sustain us in our work of faith. while

traveling through this vale of tears.

Let us not become weary in well-doing. Though our outward body perish, let

life, but let us look beyond this vale

satisfy our longing souls with nnceas-

ing joys. You have, no doubt, often

times experienced with me how en-

which are seen, but at the things which

seen are temporal; but the things which are not seen are eternal" [2 Cor.

We see how abundant Christ's prom-

ises are through the whole Scriptures. He says, "No man cometh unto the

blessing on the heavenward bound pil-

John D. Hershey.

4:17, 18].

and cheer us enward on our way.

Oh, let us then be mere zealous and walk more circumspectly, that when we appear before the judgment-seat, God will receive and accept us, for if the righteous will scarcely be saved, where will the ungodly sinner appear. I never heard of any who when they came to die, regretted that they had served the Lord, or that the Lord was unworthy of their worship and their service, or that they had done too much and worked too earnestly; but on the other hand many constantly lament that they have not chosen God for their portion, and labored for him, saying, Oh, if we had our time to live over again, we would seek to serve our God more perfectly. Let us therefore not neglect se great salvation, nor reject the unspeakable mercy which God con-stantly offers us, but let us yield our selves willingly to all his command-ments, and present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service, and God will receive and accept us as his dear children, and in heaven we shall praise him from everlasting to everlasting, for his mercy endureth forever.

A BROTHER.

### Life's Pilgrimage.

Dear dying friends :- As we are but sojourners and pilgrims in this world, traveling toward an endless eternity, it is truly one of the greatest blessings we can enjoy, to know that God and our Savior Jesus Christ will be our Guide and Protector through this vale of tears. Let us then, each day, us we grow older, mere and more earnestly implore God to regulate and lead our tsteps in the narrow way, as long as we are yet spared in our earthly to Since in Him we live and move and have our being, we cannot even breathe or move a hand or limb without his will. Hereby we can learn that, while we are in this earthly tab-Him for health, wisdom, and strength. as well as ability to gather the produc-tions of the earth for the sustenance of our perishable bodies. While travel through this vale of tears, let us give all praise and glory to God and our Savior Jesus Christ for all the good that we enjoy both naturally and spir-Let us grow in grace toward perfection continually. "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been, abounding therein with thanksgiving" [Col. 2: 6, 71. If, for instance, we should intend to make a temporal journey to some remote city, where great pleasure and enjoyment for a short season only, would be expected, how delighted would we be at the prospect and how auxious to get there! Naturally disposed to seek gratifications, we would, if we thought it possible to get there, not hesitate long but considering what amount of means, garments, and sup-plies, would be necessary for our comort on our jeurney, set out at once though we may often times, while travching, be more exposed to perils, than we would be, at home. Who gives himself to danger may perish thereby but success and safety can be secured only by the blessing of God. The how much more important and needful it is to set out on a pilgrimage to Henven, where a thousand times more joy and happiness is to be found than this world can afford! To get to Heaven, however, will require different means from those we need to make an earthly journey. It will require the loss of our own carnal mind, self-denial, and Be Ye Ready.

Therefors be ye also ready; for in such an hour as ye think not, the Son of man cometh. Math. 24: 44. Take ye heed, watch and pray; for ye know not when the time is. Mark 13: 33.

My beloved friends, these verses are worthy of remark. It will be a great gain to us, it we observe them and put them into practice, which we should do freely and willingly. You must also centess with me that we do not know eenfess with me that we do not know what misery, what regret then, when when, how, or where death may ever too late! Let us then make proper us take us. Therefore our Savior warns of the day of grace, that we may es take us. Therefore our Savior warns us to be ready, that, when he comes cape all this misery.

John D. Hershey. for us, we may love his appearing. Whether we be old or young, ready or us strive that our inward man may be net ready, when he comes for us, we renewed from day to day. Let us not look so much to the advantages of this life, but let us look beyond this yale and this corruptible must put on incorrality, of sorrows to the time when God will ruption. The apostle says, "It is apsatisfy our longing soils with uncess, pointed unto men once to die, but after this the judgment."

We have also often beheld with our couraging and comforting it is, to be in the company of beloved brethren own eyes examples, that man is mortal. In God we live, and move, and have and sisters, or a goifearing soul, es- our being. He has given us our ex- shall be clothed? It is with a very and move, and were shall be clothed? It is with a very and sisters, or a goifearing soul, es- our being. He has given us our ex- shall be countried to our being. He has given us our ex- shall be clothed? It is with a very and sisters, placed us in the world, sustains! that we study what we shall do for conversation. If, then, we have re- and preserves us, and will also trans- covered, the spirit of God, we should fer us again from this to another world, vorselves, in our marriages, in our marriages, in our great preserves us, and will also transin the west of the state of the walk therein. "Therefore, my beloved brethren," says the apostle, "be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch We are entirely under his control. Let us therefore not refuse to do any thing that He requires of us, while we, as pilgrims only, are sojourning here. He pugrims only, are sojourning here. He has given us his commandments, which we are to obey. If, therefore, we are entirely subject to his will, if we live as ye know that your labor is not in vain in the Lord" [1 Cor. 15: 58]. "And be ye kind one to another, ten-der-heurted, forgiving one another, even as God for Christ's sake hath foraccording to the dictates of our con-science, have the Spirit of God within given you. Be ye therefore followers of God as dear children." [Eph. 4: us, love his word, and have received justification through faith in the aton-32 & 5: 1]. God loves the soul that ing Lumb that was slain on Calvary, which is the Son of God, the Redeemer walks uprightly and humbly in his which is the Son of God, the Redeemer bered, we find out witty inventions ways. Draw nigh nuto God, and He of the world; then it matters not when But. O rational, immortal, heaven will draw nigh unto you. Let us for-sake our ways, and hearken to his day or by night, whether to take one the Son of man cometh-whether by words, that we may make a sale and or all of ms—to separate the spirit from prosperous journey through this life the body, to assign to the unjust their and obtain culless happiness in eternio-protoin in the world of misery, and of such high espacities, a send ty. Though unny a storm may sweep irransfer the good to the regions of person in the work of mercy, and of that may arrive to be clothed in that may arrive to be clothed in that may be that the deep sown in fight scarled of angels, yet embraced from the good seed that had been sown in interfection and weakness, in faith being found so meanly occupied? A las across our pathway here, or gloomy clouds hang over us; though many may be the dismal thoughts and anxious cares that oppress and drive ns almost to despair, let us never give up our struggle in the holy cause; for he that endured to the end, shall be sav-ed. "For our light affliction, which is and hope, and in love through grace. We should therefore be continually on our guard, and more especially so when it goes well with us; for oftened. "For our light affliction, which is times dangers are nearest, when we but for a moment, worketh for us a far least think of them.

more exceeding and eternal weight of By nature we are carnally minded glory; while we look not at the things and prone to evil. We are also strongwhich are seen, but at the things which are not seen; for the things which are and the prince of this world, who is attempting, by every means, to mislead and deceive us, to keep us in darkness, and to make us believe lies for he is that a carnal and a criminal self-los the father of lies. While we, therefore, can do nothing good of ourselves, come in upon a soul of an heaven we should pray continually and carn-He says, "No man cometh anto the scally to the Lord to forgive the sins the sleeping prisoner; Awake I shake Father, but by me;" and "him that of our past life. When he wanted to off thy shackles, lie no longer fettered cometh to me, I will in no wise and "What was to the light, we did not heed to be absenced in the content of the principle of the same large in the same large." what a cordial welcome he holds forth our sins and lost condition, we received onr sins and lost condition, we repelled and assert the liberty of now and there convictions and did not accept his thinking on the noblest question in the onr sins and lost condition, we repelled convictions and did not accept his grace. Let us henceforth change our He delights to bestow his favor and world?" There was a time, when it was complained by no less a man that Gregory the Great, the bishop of thoughts and life, yield to the convicblessing on the heavenward bound pil-grim, sojourning here in the Christ-like his grace, his light, his love, his merspirit of meckness and love toward his eies, and ever be thankful to him for fellow-men. None but Christ can give his many gifts. Let us grow continrest to the troubled soul. The whole rest to the troublet som. The whole hally more terrent in love toward only world earned save one soul from death. Lord, and pray to him for light, wisto mind that noblest question. Ah
The Christian has but a narrow path to dom, faith, and love which is the bond star fullen from heaven, and cheke nally more fervent in love toward our minds all other things and rarely call The Christian has but a narrow path to dom, faith, and love which is the bond star fallen from heaven, and cheke travel through this life. His course of perfectness. Let us search and dip in dust, rise and sour up to something a ship tossed to and for upon the boist a ship tossed to and for upon the boist crous sea; but Christ, who could retrieve the course of thoughts, which when beguing the course of the course of thoughts, which when beguing the course of the course of the course of thoughts, which when beguing the course of thirst of every perishing seul that may will be like a resurrection from the come to partake of the waters of life dead. "They which dwell in the dust buke the sea and command a great bake the sea and command a great collection of the waters of the waters of the usual large panels and make all peace and tranquillity particles of the make and sing," and a little anticipation with the water of the water of the usual large panels and analysis of the waters of the usual large panels and the panels are the water of the usual large panels are the panels are the water of the usual large panels are the panels a within. He can guide as safely through the storms of life, can conquer Satan and all our foes, and finally receive us called into terroity, we should, whether in the mansions of eternal rest. health, or in sickness, always be ready ousness may more dwell in the word?

—Cotton Mather.

take place in us. We can make excuse then fer being unprepared ing to the deeds done in the body. The receive the inheritance of the saints of light and shall praise God and the Lamb for these endless blessings for evermere; the bad shall be turned away to receive the rewards of in quity for the evil deeds dene in thi life. What alarm, what dread, wha sorrow, what pain, what lamentation

Doing Good.

How full, how full of devices are Some commentators suppose that the we, for our own secular advantage And how expert in devising man Savior said. "I am the true vine." at little things to be done for ourselve We apply our thoughts with a might assiduity unto the old question, "Wha shall I eat and drink, and wherewithal shall I be clothed ?" It is with a ver many other concerns, wherein we are solicitons to have our condition easy. We solicitonsly contrive, that we may accouplish good bargains, and that we nil steer clear of ten thousand in-conveniences, to which, without some contrivance, we may lie obnoxious. The business of our personal callings we earry en with numberless thought how we may do well in what is to done. To accomplish our temporal born soul, are thy wondrons faculties being found so meanly occupied! Alas, in the multitude of thy thoughts within thee, hast thou no dispositions raise thy soul unto some thought "What may be done for God, and Christ, and for my own soul, and for the most considerable interests? "How many hundreds of thoughts have we, how to obtain or secure some trifle fo ourselves; to one, how we may serv the interests of the glorious Lord, an of his people in the world? How est we now pretend that we love him, or has not the dominion over us? I again extract, and smite it, as the angel di

a meaner sort of business. Assum

world; "What good may I do in the

Gregory the Great, the many Rome, "I am sunk into the world!

It may be the complaint of a sonl the

THE HERALD OF TRUTH.

The True Vine "I AM THE TREE VINE."

Weary pilgrim, lift thine eye: Dewnward through the yielding sky. Lot the vine of Canaan hands Near the hand that faith extends: Reanches laden with such fruit As thy parching thirst will suit: Fainting with the summer's heat, Thou art welcome—take and eat. Nay, why dost thou trembling stand? Why withhold thy timid hand? Tis no dream—this vine is TRUE!

Taste—the vintage is for you. Merit!—'tis an idle dream; All thy merits-need of Him Quicken, then, thy lingering feet: Thou art welcome—take and eat.

he institution of the Lord's supper, the comparison being suggested by the fruit of the vine before him. Others hink these words were spoken on his way from the City to the Mount of Olives just after the supper was eaten. Others, still, are convinced that this comparison was suggested to him by an artificial, golden vine that decerated the walls of the temple, and that, therefore, these words must have been ut tered in that sacred place. Of that richly carved, and extended above and around the gate seventy cubits high.
"The branches, tendrils, and leaves
were of the finest gold; the stalks of the branches were of the length of the apon them were of costly jewels. Her od first placed it there; opulen od first placed it there; opulent Jews from time to time added to its embellishments; one contributing a new grape, another a leaf, and u cious materials. If to compute its vallars be an exaggeration, it is neverthe-less indisputable that this vine must have had an uncommon importance and a sacred meaning in the eyes of the Jews." Now, as this spledid vine was an object of admiration to all be-

is adorned with grace and thrift, and well as on the rich man's arbor, is, withal, so useful, that it is almost In this we see an appropriate so

compared to a vine? The vine is an emblem of humility.

made allusion to this when he said, ment, and yet even there it can, and will said grow up before him as a ten'lle shall grow up before him as a tender plant, and as a root out of a dry destined to go forth as brightness "ioground; he hath no form nor comeliness; and, when we shall see hin, 
there is no beauty that we sheuld desire him." Here the prophet does not 
refer to him enoral perfections, but to his 
crefer to him enoral perfections, but to his 
command to the top of the mountains. humble origin and appearance. He and it shall be exalted above the hills; was so humble in his birth and manner and the people shall flow unto it."

"The earth shall be filled with the so entirely contrary to the expectation knowledge and glory of the Lord, as of the Jews, that they saw nothing in the waters cover the sea." "He shal him to admire.

Moreover, the Savior was not only humble in origin and manner of life, but also in spirit. He aspired net after the riches and honors of the world, or any thing else the proud desire. He had nothing of that show and splendor which the ambitious regard as essenwhich the ambitious regard as essential to earthly distinction. All this he scrupulously avoided as inimical to the great design of this mission. He was meek and lowly in heart. He "thumbled himself and became obedient unto death, even the death of the cross."

Whatever of greatness belonged to Christ was spiritual; and such greatness always dwells with humility as an essential companion. This is greatness which never loses its dignity and powrichest clusters where worldly greatness caunot even exist.

"The bird that soars on highest wing Builds on the ground her lowly nest And she that doth most sweetly sing, Sings in the shade when all things ro In lark and nightingale we see

What honor hath humility."

The vine grows every where, It differs, in this regard, from many other things which flourish by careful culture. There is scarcely a soil upon which it will not grow, nor a land where it will not grow, nor a land where it can net be made a source of profit. The traveler finds it in every country where the earth is tilled, and it even springs up in the "wilderness arms are even open to receive us. and solitary place." The poorest cottabode; and travelers in the East tell was an object of admiration to all be-bolders, Jesus might have pointed to it as the symbol of a great truth con-tined in the words which he nutered. It certainly would have been a very impressive allusion to those who were liketning to his discourse.

The discourse without money and without price," so that it is often the poor altarious about a home, to such liketning to his discourse.

The plants it be-"eacevable fruits of rightcourseess." But it is of little consequence to us side his walls. He trains it over the when or where the words were spoken, roef of his humble dwelling. He causes when or where the works were specially stated by the are chiefly concerned with their meaning. If we can but perceive and shis homestead. The vine will make papir the truth contained therein, the object for which they were utered will be used to be used object for which the were uttered will be accomplished.

There certainly is great aptness in climbs. It thrives upon the wild wood bis cemparison. For the vine is an of the forest us well as upon a golden object of attraction in every clime. It trellis; upon the poor man's fence as

In this we see an appropriate symbol But in what respects may Christ be in every land. He will spide in every land. He will yet be found on every shore. That is the promise of the Most High. That is the object of The vine is an emblem of humility. It is less showy and remarkable in Christ's coming. His gospel is suited appearance than many other plants, to the wants of every people, and every living row where other plants will heart. It fourishes as really in the act. It requires little room for enlitivation. It creeps upon the earth unless provided with support. Tear away its tendrils from the support to idolatry, and it has grown there, and which they eling, as the heart's affections of to loved ones, and it falls to man can have it as really as the rich; the earth and fourishes there, Comman. tions do to loved ones, and it falls to man ean have it as really as the rich; the earth and flourishes there. Comparised with lofty trees that spread their glant branches to the storms, and estimate the precially with vast forests that sublime by lift their aspiring fronts, it is very this world of sin. True, it will flourise to modestly in the tender grass, has always been regarded a humble thing; but the vine is humbler still, tells not decked with a single gaudy solor, and even its blossom, unlike that of most other plants, is devoid of attentions. Perhaps the inspired writer

made allusion to this when he said, ment, and yet even there it can, and "He shall grass; as showers that water the earth. In his days shall the righteons flourish. Yea, all kings shall fall down before him; all nations shall serve him,"-W. M. THAYER.

[ To be continued.]

"He Began to be in Want."

That was what gave him thoughts of his father's house again. In his prosperity he had wandered far away from it; but now that his treasures were all gone, he began to think of that far-off home, and of the kind father whose heart of leve had gone out after him in all his wanderings. And he er; and yet it is unassuming, and even thought, too, how much better off were too lengthy, and our own opinion is retiring. Like the vine, it hangs its even his father's humblest servants that in many instances they might be than he. He would go back again and much shorter, and still, just as inter-ask for a place among the lowliest.

and then wander far from the green as some other papers (and with good pastures of his love. But when in reason too) have done; but we would mercy these loved possessions are re-moved and we begin to be in want, oh, write their notices as briefly as possible, moved and we begin to be in wait, on, write mer notices as orienty as possible turn towards our heavenly home again, includes of special interest are conditionally on ever thank God for putting needed, in which case we shall be very this parable into his Holy Word? How glad indeed to receive and publish should we dare to come back after our longer ones. The closing scenes of a sinful wanderings, if he had not given pious Christian's life are sometimes the in this sweet story such precious assu-

No matter what our want is, in our Father's house all fullness dwells, His even sends his Spirit to invite and gently draw us back again. While we are yet a great way off he comes to meet us, and folds us to his infinite heart of love. O blessed want that

God is coming very near to many of ns now. The great cry of our souls is for that vanished face we shall see no more until that day when the sea shall give up her dead .- N. N. Times.

Working for Jesus.

We all must work for Jesus. Who died our souls to save. Who by his blood redeems us From siu's eternal grave. Bought with a price so precious, A debt we ne'er can pay, Shall we with buried talents Stand idle all the day?

No, we must work for Jesus, With thankful, leving hearts; Though hard the toil, he aids us, And needful grace imparts. His cause is ours, and gives us A work for every one; The oldest and the youngest

May help its glory on Oh l list his earnest call. "Go forth into my vineyard And labor one and all. The field is wide, the harvest White with the ripening grain, But waits the faithful reaper, Who shall not toil in vain."

Then let us work for Jesus, Nor think of resting here, Though ofttimes weak and weary, Toil on, with faith and prayer

Work for the poer and friendless, The sad, the erring one,
And at the last with jey we'll hear
Our Saviour say, "Well done!"

## The Merald of Truth.

To persons who select articles for the Herald, we desire to say, That on ne eccasion should they sign their own name to articles which they themselves have not written. This would be very wrong, and among writers it is considered in the same light as a theft. Every person should have credit for his own productions, and to these he may append his own name or not, just as he chooses, but when extracts are made from the writings of others, it should be so stated; or they may be distinguished by the quotation marks, and when an article from another writor is selected entire the author's name should be appended, and not the name of the person who selects it. We hope our readers will make a note of this.

We have already had several hints, that our notices of death were And so our ungrateful hearts take not wish to set any particular limit as the good things of our father's hand, longer ones. The closing scenes of a means which God employs to lead the wandering sinner into his own fold.

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### Questions and Answers.

J. S. G. Rev. 12: 7, 8, 9. "And there was war in heaven: Michael and his angels fought against the dragon, and the dragon feught and his angels and prevailed not, ac," Was the drag-on actually in heaven to war with

heaven; but in as much as a great por-tien of the Book of Revelations is given heaven here spoken of may mean the kingdom of heaven among the children through in their jeurney from the bondage of sin, to the freedom and the rest of the heavenly Canaan. It is said. There was war in heaven; Michael and his ange's fought against the drag-on; and the dragon fought and his angels, and prevailed not; neither was passion toward men, having redeemed place found any mere in heaven. And the great dragon was cast out. that eld serpent, called the Devil, and Satan which deceiveth the whole world : he was cast out into the earth and his angels were east out with him. And I leard a loud voice saying in beaven, Now is come satteation, and strength, and the kingdo of our God, and the power of his Christ; for the accessor of our God, and the power of our God, and the power of our God there is cast. down, which accused them before our God day and night; and they overoume him by the blood of the Lamb, and by the word of their testimony.

While we are in a state of nature, the "prince of the power of the air" has dominion in our hearts, sitting as fulfilling the lusts of the flesh, which is enmity against God. But when we ceme to a knowledge of sin, and re-pent, and turn to God, and desire to yield obedience to him, then begins the conflict. Satan must be dethroned the king of glory must come in—the prince of the power of air must be east out, the kingdom of heaven, which our Savior says, is within us, must be set up in our hearts, and Christ must reign there. Christ says, "To me is given all power in heaven and upon earth" ce the dragon and his angels may fight, but they cannot prevail. The superior power of the Son of Ged will overcome, and the King of Glory will enter in, and set up his kingdom in our is east out, their place will not be found that repenteth, so shall the loud voice

The same view may also be taken not required to read at once, as a per-from the 10th chanter of Luke, where feet reader. There are certain gradafrom the 10th chapter of Luke, where we read that the seventy returned again with joy, saying, Lord even the devils are subject to as through thy name. And he said unto them, Lue-held Satan as lightning fall from heaven." They had been sent forth to preach. Satan and his kugdom crambled to ruins before the preaching of the apostles, men began to cry or the apostles, men began to cry or the arrow follows.

passage according to my understand-ing of the same; but we hope there he precepts and 'grow up into him in are others also who will give their all things, which is the head, even views on the question and glad to have them do so. stion and we shall be

and the dragon feught and his angels and the dragon feught and his angels, and prevailed not, 6x.<sup>1</sup>, Whise the dragon actually in heaven to war with God's angels, or is it merely a comparison?

Anssor. This may have reference to the time when Satan foll from a state of holiness and was east out of heaven; but in as much as a great possible of the day shall be made manufest: shall be revealed by fire; and the fire shall try every man's work of what sort to us in figurative language, it may be, shall try every man's work of what sort that this passage also has more a figurative, than a literal meaning. The he hath built thereupon, he shall reecive a reward. If a mau's work shall be burned, he shall suffer loss; but he of men; the war, the great conflict himself shall be saved; yet so as by which the children of God have to pass fire"? Joseph J. Yoden.

> 2. What is the wrath of Ged? "The wrath of man werketh net the right-cousness of God." Why then should God become angry, who is almighty, and exercises such great leve and comthem through his Sen, Jesus Christ?

> 3. Jehu 10: 5. What is meant by these words, where the Savior says, "A stranger will they not follow, but will flee from him: for they know not

4. Is it proper for a brother to dis-charge the duties of a deacon in the Church, without having been duly or-dained therete? and how, according to the Scriptures should he be ordain-

5. What is meant by the words in has dominon in our nearts, stung as it were upon his threnc, with his angels around him, ruling our spirits; so that we walk in disobedience towards God, way with him; lest at any time the advanced to the control of the control of

## Children's Column.

To the Young.

My thoughts lead me to write a few hearts and the dragon with his angels that are commanded by Jesus Christ they shall never part any more. New let us compare the ease of a yeung there any more; and as it is said, that there is joy in heaven over one sinner sent to school to learn to read. The sent to school to learn to read. The child might with equal propriety obthat repenses, so young Now is come salvation, and strength, and the kingdom of might think that reading is something our God and the power of his Christ icannot do. But a child is not exceed to be able to read before it has alwald in them (12 ver.). geopel, as we read, that, at the preaching of the apostles, men began to cry out, saying, "Men and brethren, what shall we do." The seventy rejoiced because they had power to east dut devile from the bodies of men, but the power of Christ is sufficient to east been out from the souls of men and to quench all the fiery darts of the wicked. Other applications of the text might be made, but I think enough has been considered to enjoy the happy state of Skippack Men. He was been out from the souls of men and to quench all the fiery darts of the wicked. Other applications of the text might be made, but I think enough has been called the constant the right properties of the certified of the state of the wind that refuses to learn its letters can extend the properties of the wind that refuses to learn its letters can extend the properties of the wind that refuses to learn its letters can extend the properties of the wind that refuses to learn its letters can extend the properties of the wind that refuses to learn its letters can extend the properties of the wind that refuses to learn its letters can extend the properties of the wind that refuses to learn its letters can extend the properties of the wind that refuses to learn its letters can extend the best of the following Fighy at the wind that refuses to learn its letters can extend the properties of the wind that refuses to learn its letters can extend the properties of the wind that refuses to learn its letters can extend the properties of the wind that refuses to learn its letters can extend the properties of the wind that refuses to learn its letters can extend the properties of the wind that refuses to the properties of the wind that refuses to the properties of the wind that the

feetion fer this world's goods and glories, is abomination in the sight of Ged. Let us therefore take warning and not treasure up unto ourselves wrath by our hardness and impenitent wrath by our hardness and impenitent theart. We are held accountable for every act we perform, for every idle word we speak [Matt. 12: 36], and even for every thought of our heart [Acts 8: 22 and 2 Cor. 10: 5]. Therefore, let us also take heed to all our words and thoughts as well as our actions, and make the Bible our rule of life, which will lead us in the way life, which will lead us in everlasting life and happiness.
D. Tyson.

### DIED

On the 13th of May, in Allen Co Ohie, Christian, Sen of Bro. Abm. ( and sister Sarah Beery, aged 14 years 8 mo. and 2 days. He was buried or way with him, they were say deliver thee to the judge, and the judge deliver thee to the efficer, and then be east into prison. Verily I say was delivered by Bro. Christ, Kulp into thee, Thou shalt by no means found out thence, till thou hast paid the come out thence, till thou hast paid the transport farthing?? water while overheated. It was har fer the parents to part with their des son; they are the parents of 12 child ren and death has now visited the family six times and taken half the children; but they can comfort then selves that the Lord has taken the children (as we hope) unto himsel and if they are faithful to God unti My thoughts read he to write a sew bords to the young readers of the Heratid. I have heard some say, they would like to join the Church, but do not feel that they could do all things known no more forever, and where

Weep not for me, my parents dear, Since I must go and leave you here; With Jesus I shall happy be, O parents, do not weep for me. Dear Brether George, and Daniel tee I now must say farewell to you; My little brothers I will see, Therefore do net lament for me. Dear sisters, do not grieve for me, While I am in eternity; My little sisters I will see. Prepare for death and follow me. And de net weep fer me in vain; o we'll meet again: Where we can then together be For ever in eternity.
GEORGE BRENNEMAN

### LETTERS RECEIVED.

LETTERS RECEIVED.

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r	Margaret Lienty, Goodvine,	E a G		
e- !	Geo. Hildebrand, New Belland, " John Strickler, Hummilstown, "	E & G .	- 44	1 00
d	John Strickler, Hummilstown, " Jacob Strickler, Middletown, "	EAG.	- "	1 50
d	Jacob Strickler, Middletown, Dav. Weaver, Binkley's Bridge,	Bng		100
	Dav. Weaver, Binkley's Bridge, Fred. Graetz, Bluffton, O.	" Eng Ger	14	100
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1-	Joseph Gingerich, Amieh, Io. Catharine Brubaker, Washington, Il		44	1 00
ir	Agnes Hartman, "	- 44	41	100
ir	Payton M. Gress, "	EAG	64	1 60
1-	Susan Kauffman, "		44	1 00
ir	John Kernhaus, Sterling, "	Eng	64	1 00
f,	Benj. Stauffer, " "	RAG	44	1 50
il.	Pre. Henry Baer, Chatleworth, "	SEA2G	44	3 75
	Authony Bixler, Gardner "	Eng		1 00
le	Elisabeth Garber, Orrville, O.	Ger	46	1 00
re	John Schmidt, Ottawa, "	R & G	64	1 50
re	Joseph Schmidt, Westfield, Iowa James Robiuson, Milford, 1nd.	Eng	**	1 00
	James Rohluson, Milford, 1nd.	EAG	44	1 55
	Issac Wagler, Pekin, 111.	44		1 50
	Jacob S. Gingerich, New Hamburgh, C			1 00
	Catharine C. Blaser, Pendleton, O.	44		1 00
	Joseph Kurlz, Lancaster "	B A G		1 50
	Solomon Hertzler, " "	Gen	30	150
,	Jon. D. Zook, West Rushville, "	Ger		100
	Jehn Rodehaver, New Michigan, 10.	E A G	29	1 60
	Jenathan H. Kleider, Citawa, "George Hoffer, Annville, Pa.	E & G	32	130
	Geerge Hoffer, Annville, Pa. Heury Dangherty, Maytown, Pa.	Ger	32 29	100
	Heury Dangherty, Maytown, Pa. Daniel Reth. Williameport, Md.	Eng	29	1 00
	Daniel Relh, Williamsport, Md. Jacob Miller, Leitersburg, "	10	64	1 00
	John Miller, Leitersburg, " John Miller, "	44	64	1 00
	Jehn Brnbaker, Rockton, Pa.	KAG	30	1 60
	Jehn Brnbaker, Rockton, Pa. Anna Newcomer, Columbia,"	Ger	29	100
	Matilda Shenk, Suspension Bridge, N	Y. Eng	· "H	1 00
	Samnel Yoder, Wakarusa, Ind.	64	-	1 00
	Samuel Blanch, Davidsville, Pa.	Ger	- 44	1 00
	Henry Fanet, " "	RAG	44	1 50
	Day. Getshalk, Lower Providence, Pr	B. 15		1 60
	John Helstand, Salunga, "	- 44	14	2 60
	Jacob Heistand, "		4	1 50
k	Tobias M. Stauffer, "	went		1 00
of	Cath. Brubaker, "	Ger		1 00
80	Martin Neighswander, Altona, C. W.	V. Eng	29	
28	John G. Reesor, Village, "	**	14	1 00
he	Jost Bloosor, Goshen, 1nd.	Ger	**	100
	David Hooly, Belleville, Pa.			100
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nn		150	*	100
ad	Geo. H. Gish, Hempfield, "	Ing	**	3 00
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# The Benald of Truth.

Devoted to the interests of the Denomination of Christians known as "The Mennonites."

Whole No. 19.

## CHICAGO, JULY 1865.

The Kerald of Truth.

A MONTHLY RELIGIOUS PAPER. PUBLISHED IN ENGLISH AND GERMAN, At One Dollar a year in either language. DAVABLE IN ADVANCE

Persons subscribing should state whether the ADDRESS ALL LETTERS, &c., TO JOHN F. FUNK,

40 42 SOUTH MORGAN ST., CHICAGO, ILLINOIS

CHAULUS HESS Printer 93 Randolph St. Chicago

### Sweet Hour of Prayer.

Sweet heur of prayer! Sweet heur of prayer That ealls me from a werld of care, And bids me at my Father's throne Make all my wants and wishes known: In seasons of distress and gricf, My seul has eften found relief; And oft escaped the tempter's snare By thy return, sweet heur of prayer.

Sweet hour of prayer! Sweet hour of prayer Thy wings shall my petition bear To him whose truth and faithfulness Engage the waiting soul to bless; And since he bids me seek his face, Believe his werd, and trust his grace, I'll east en him my every care, And wait fer thee, sweet heur of prayer!

Sweetheurof prayer! Sweet heurof prayer May I thy consolation share, Till, frem Mount Pisonh's lefty height I view my home, and take my flight: This robe of flesh I'll drop, and rise To seize the everlasting prize, And shout, while passing through the air, Farewell, farewell, sweet heur of prayer.

Leprosy under the Law Typical Man's Depravity

(From the German.)

In the 18th chapter of Levitiens, the on shall have on his flesh any number of breaking out that may have the appearance of being or of becoming a osy, the man or woman on whon the symptoms of leprosy are making their appearance, shall be brought to Aaron, or to one of his sons the priests and if the priest shall perceive, accord ing to the directions of God through Moses, that it is the plague of leprosy, he shall pronounce him unclean; but if there is not yet a fully developed, It there is not yet a fully developed, leprosy, but an appearance as though the plague of leprosy were developing itself, the priest shall shut him up sev-en days, and if the plague in his sight be at a stay and spread not in the skin, then the priest shall shut him up seven days more; and when the priest shall look on him again, and find that the large has discussment and a second. plague has disappeared and spread no farther, he shall pronounce him clean. But if the plague should appear again and spread after he had been pronounc-ed clean by the priest, and the priest shall have looked on him the second time and see that the seab has spread abroad in the skin, then he shall pronounce him unclean: it is a leprosy; and it the plague of leprosy have quick raw flesh in the rising, it is an old lep-

Immuniciean and shall not shall tim up; I the second the enemy mins heart and de-for he is unclean. But if the leprosy is us the highprines will look on him in-cover all the skin from the head even to the foot, wheresoever the priest look, he shall pronounce him that has the plague clean, because it is all turni-ed white; for he is clean. These and of Jesus by his word and Spirit, to re-tailly in the plague carded is the control of the same o similar instructions are recorded in the form and turn from their wicked and will not acknowledge it when adsmilar instructions are recorded at the form and turn from their wicked, and will not acknowledge it when adabove mentioned chapter, in accordance with which the priests were to
thoughts, it may casily happen with
more prenounce the sentence, "Cleam" or
"Unclean," upou those on whom the
say to break out in an impure leprous
symptoms of leprosy made their papearance; and if one was found to be
Abel: wherefore he and his seed were a leper, his clothes were to be rent, his separated from the children of God. manner of sin in oue person, another head bare, and he was to put a cover- But when the children of God in another person, &c., according to

to this words. He is containing seese cluster out when this impurity of near an example of sin, with which he is himself infectded, and he is therefore banished from
Character to the earth [Rev. 12: 7—12], to exclude and separate it from the
This spirit is not idle on the cartle, the clareh of Clirist [Matt. 18]. All unthis spirit is not idle on the cartle, the addult highpriest who well knows the corrupt nature of the leprosy in the heart, as is represented by the high-priesthood pointing to Jesus. He, therefore, also in a spiritual sense, looks npon man and warms him to therefore, also in a spiritual sense, looks npon man and warms him to the season of the spiritual sense, looks npon man and warms him to the season of the spiritual sense. Whate you clean; put away the cuil of your doings from before mine eyes", and in Zeeh, 8: 17. "Let none of you limagine evil in his heart against his neighbor;" and Matt. 9: 4, "Where-fore think ye evil in your heart?" If, therefore, a man heeds these and like warnings of God the highpriest, he will aly hold on himself, to do violence to himself, in order to overcome, cru-

rosy, and the priest shall pronounce eify and expel the wicked thoughts, 18, 19), and prayer offered to God for the enemy in-his heart, and Jepardon. Jesus then says, that the sin pardon. Jesus then says, that the sin will then also be remitted in Heaven,

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a leper's lis clothes were to be rent, his a leper's lis clothes were to be rent, his a leper's lis clothes were to be rent, his head bars an any set to be rent, his head bars an appear with the proposed of the clother of the commission of sin, with a manner of sin in one person, another, because the pression of the case of the

is continually seeking, as an unclean righteousness is sin [and a mark of spirit, to prompt in or infuse into the sin); and there is a sin not nuto death word; and should only by compulsion signification of the prompt in or infuse into the spirit, or prompt in or infuse into the spirit of the spirit o

be dean [ver. 56, 58]. In a spiritual sense, we may consider the lepresy in the garment as an emblem of the garment of pride, an impurity which proceeds from the impurity of the leart (Mark, 7, 21, 22); for prond thoughts in order to be able to decide in cases come from the heart, and when these of feprosy and of sm, and to pronounce known; for how can an enemy or a very apt to show it in the gaments, and may thus often be known by the its appearance on the body of any permaner of dress; and when such impure son, and was examined by the priest fluence by his perverses life and false manner of dress; and when such impure son, disposition in a man manifests itself by and tound according to the word of the dress, we may perceive that there the Lord to be a leprosy, such a person is pride in the heart. In this case was not commanded to be shut up or proud world, it is proper to speak to a spiritual sense, if the leprosy of an in the matter. Though he may impare heart should disclose itself, and assert that it is not from prile of heart he found or sense that it is not from prile of heart he found or sense and impare heart should disclose itself, and impure persons, therefore, from the was in this view that it is not from prile of heart he found or sense and impure persons, therefore, from the was in this view that it is not from prile of heart he found or sense and impure persons, therefore, from the was in this view that it is not found to the found or sense and impure persons, therefore, from the was in this view that it is not found to the found or sense and to nearly the companionship of sin, and take up he is a spiritual sense, if the leprosy of an interpretation is a spiritual sense, if the leprosy of an interpretation is a spiritual sense, if the leprosy of an interpretation is a spiritual sense, if the leprosy of an interpretation is a spiritual sense, if the leprosy of an interpretation is a spiritual sense, if the leprosy of an interpretation is a spiritual sense, if the leprosy of an interpretation is a spiritual sense, if the leprosy of an interpretation is a spiritual sense, if the leprosy of an interpretation is a spiritual sense, if the leprosy of an interpretation is a spiritual sense, if the leprosy of an interpretation is a spiritual sense, if the leprosy of an interpretation is a spiritual sense, if the leprosy of an interpretation is a spiritual sense, if the leprosy of an interpretation is a spiritual sense, if the leprosy of an interpretation is a spiritual sense, if the leprosy of an interpretation is a spiritual sense, if the leprosy of an interpretation is a spiritual sense, if the leprosy of an interpretation is a spiritual sense in the spiritual sense is a spiritual sense in the spiritual sense in the spiritual sense is a spiritual sense in the spiritual sense in the spiritual sense in the spiritual sense is a spiritual sense in it to such conditious in humility of be willing to wash in the sea of meck-God loves a meek and lowly heart.

But if any person, on being reproved and forbidden to wear such a leprons show humility and patience to accept of their hearts. He hath put down the mighty from their seats" (Luke 1: 51). "God resistent the prond, but giveth grace to the humble" (James 4: 6). Christ teaches that "that which is highly esteemed among men, is abomina-tion in the sight of God" (Luke 16: 15). "Whosoever, therefore, will be a friend of the world is the enemy of God" (James 4: 4). Consider well therefore (James 4: 4). Consider well therefore life. But if they will not confess their is termed the lower classes, a class that they haptiness of heart, and strength and the stematic of the strength and the strength a

come from the heart, and when these of leprosy and of sin, and to pronounce known; for how can an enemy or a

and was examined by the priest

hm of the matter. Though he may large that he was in this view that Jesus said (Mattasert that its not from pride of heart is that he wears it thus, there is reason why the liberty to wear this garment should lie widtheld from him or forbidden him, since it is the evidence of a worldly pride. Should be then on beginning the strength of the strength worldly pride. Should he then on being denied this liberty, consent to subtogether evident from the gospel that we have the liberty to tolerate such in wo also must exclude, since we are held heart, in love, peace and patience, and the church for any time, and permit responsible in these things; for Jesus be willing to wash in the sea of meekthem to remain among the people with
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th body on which were seen the evidences of pride, we can then see that there is Such an example would encourage punkte des Gesetzes. better state of heart, and that this other members to commit similar offen has not altogether proceeded from an cest and some might then plead if impure heart, but rather perhaps from such a one may do so without incurr inconsiderateness; wherefore such a ing guilt, I may do the same. Thus person may then well be pronounced then this leprosy of sin would spread person may then well be pronounced then this leprosy of sin would spread clean from the leprosy of pride, for abroad and eat as doth a cauker. Others again would be grieved at such ed that sin should be permitted to have garment, or garment of sin, can not such dominion in the church of Christ. Such guilty lepers should, therefore, such conditions, but seeks to defend not be permitted to remain in the such indications of pride by all manner of exenses; we may perceive that it with as the law demands, and at once proceeds out of au impure, prond heart: separated from the people of God, as and if, according to the instruction of Jesus, who fulfilled the law (Matt. 5: the law, it has been examined the 17), also says, "If thy hand or thy foot second time, or according to the instruction of Jesus (Mat. 18), the person from thee; it is better for thee to enter has been admonished the third time, into life halt or mained, rather than and manifests no disposition to put having two hands or two feet, to be away these marks of pride, but persist- cast into everlasting fire. And if thine ently continues with a proud and eye offend thee, pluck it out, and east haughty heart to defend this appear it from thee: it is better for thee to ance of pride; it is plain that the evil enter into life with one eye, rather is growing worse, and that an impure, than having two eyes to be cast into proud heart with a true mark of the hell-fire" (Matt. 18: 8. 9). Jesus meak leprosy of pride is thus coming to this in reference to the church, which light; "for out of the abundance of the is called the body of Christ, which conheart, the mouth speaketh;" and, ac- sists of many members (1 Cor. 12: 12cording to the strict regulations of the 27). The church, therefore, which is law and the teachings of Jesns (Mat. the body of Christ, must pay strict re-18: 17), such a person with his proud gard to the teachings of Jesus, and not heart and proud deportment in dress so unconcernedly associate with offendtheir and proud deportment in dress so unconcernedly associate with offend-deserves to be excluded from the church of Christ; for "God hath ers of their sins, and be liable to suffer scattered the proud in the imagination the pains of hell-fire. It is, therefore, necessary to separate such sinners from the oliurch, as also the apostlo did (1 Cor. 5), for the purification of the church, and for reproof, and a reformathoin in life; and if they then repent of the son of Alpheus, a Jew and a taxthoin is life; and if they then repent of the son of Alpheus, a Jew and a taxwill not let thee go, except thon bles
their sins, there is still hope that there
gatherer: he was also known by the
me. We must contend manifully agains tion in life; and if they then repent of is some good in their hearts, by which name of Levi. He was called to follow God still draws them to himself Christ in the second year of our Lord's through repentance and reformation of life. But if they will not confess their is termed the lower classes, a class soul's salvation. We must gird on the

priest and shut up seven days, and if saying that he would smite and punish the plague spread in the garment, the priest look, and, behold, the plague be somewhat disappearing, then shall rend it out of the garment, and if the plague be departed from it, it shall be bried to the garment, and if the plague be departed from it, it shall be bried to the garment, and if the plague be departed from it, it shall be be wached the second time and shall contain the plague be departed from it, it is not contained to the plague be departed from it, it is not contained to the plague be departed from it, it is not contained to the plague be departed from it, it is not contained to the plague be departed from it, it is not contained to the plague be departed from it, it is not contained to the plague be departed from it, it is not contained to the plague be departed from it, it is not contained to the plague be departed from it, it is not contained to the plague be departed from it, it is not contained to the plague be departed from it, it is not contained to the plague be departed from it, it is not contained to the plague be departed from it, it is not contained to the plague be departed from it, it is not contained to the plague be departed from it, it is not contained to the plague be departed from it, it is not contained to the plague be departed from it, it is not contained to the plague be departed from it, it is not contained to the plague be departed from it is not contained to the plague be departed from it is not contained to the plague be departed from it is not contained to the plague be departed from it is not contained to the plague be departed from it is not contained to the plague be departed from it is not contained to the plague be departed from it is not contained to the plague be departed from it is not contained to the plague be departed from it is not contained to the plague be departed from it is not contained to the plague be departed from it is not contained to the plague be departed from it is not teachings. The church, therefore, as sorrow, found that it is no easy matte the body and bride of the Lord, should for the awakened sinner, weary an be kept pure, even though but few bo left in the church and be subjected to much as he may desire to be at peac

### "My Strength and my Heart Faileth '

In weakness at thy feet I lie. Thine eye each pang hath seen, Scarce can I lift my heart on high, Yet, Lord, on thee I lean:

Lean on thy sure, unfailing word. Thy gentle "It is I;" For thou, my ever-living Lord, Know'st what it is to die.

Thou wilt be with me when I go,-Thy life my life in death: For, in the lowest denths, I know Thine arms are underneath.

'Tis not the infant's feeble grass Which holds the mother fast: It is the mother's gentle clasp Around her darling cast.

Just so thy child would cling to thee, Knowing thy pity long, For feeble as my faith may be The hand I clasp is strong. -The Three Wakings.

### Questions and Answers

1 Who was St. Matthew?

Answer. He was a native of Galilee,

Answer. All who have ceme te th

that a man alopts a style of garments had to remain without the eamp or bound world, it is proper to speak to speak that a man alopts a style of garments had to remain without the eamp or Jesus "a little flock," that must endure the with his God, to come out from among reproaches; for it is called by with his God, to come out from among the conform to the new fashions of the city, fill he became clean again. So in many reproaches and sufferings (Matt.) commanionable of single from the production of the city of the commanionable of single from the commanionable from the com was in this view that Jesus said (Matt which are not agreeable to our natural and which the natural man is ver averse to do . but if we desire to be h disciples, we must leave all and follo him: for if we do not, we cannot ! his disciples; and if we are not his dis ciples, we can never enter the blesse portals of heaven; and here it is when many are ship-wrecked, and fail te of tain the crown of life. They are no willing to deny themselves, to take n willing to deny themselves, to take up their cross—they love ease, and plea-sure, and worldly enjoyment; follow pride, and vanity, and give themselves inp to sinful indulgence; they are not willing to leave all and follow Jesus; they still cling to their old ways and the things which our sinful nature love, and with these they can no more enter in at the strait gate than a cam can go through a needle's eye; and the Saviour's injunction is very appro-priate and needlul at all times: "Strive to enter in at the strait gate: for many I say unto you, will seek to enter and shall not be able." They shall u be able because they are not willing t give themselves up entirely to the pe come is not in any act of God, or any law or decree from him that mak it impossible for them to enter in, butit is in themselves in their own unwilling ness to yield perfect obedience to the has no pleasure in the death of the wicked, but that all men should ceme to repentance and be saved.

The words in this passage imply conflict, a struggle. Strine to enter We must make an effort, we mu labor, must be in earnest and go fort with a full determination, as who has just discovered that his life in danger, he cries alond for help an with every energy of soul he grasps everything that may in any way be help to him. We must wrestle in pray er with God, even as Jacob, saying, will not let thee go, except thon blee name of Levi. He was called to follow tomptation and sinful influences which surround us that we fall not into list manifestly may not be permitted to remain in his church. It is, however, to
he lameuted that pride and haughtiness
of heart have acquired such prevalence
in regard to the holy Scriptures, but
Well may God also complain of his
church as he did of the people of Israel,
Such errors are to be considered ac-

## THE HERALD OF TRUTH.

cemeth when no man can work.—We must work ont our salvation with fear courages the Gentiles, that, notwithmask torobling—We must give our selections of the courages the Gennes, that now the selection of the courages the Gennes, that now the selection of the courages and the selection of the courages are selected to work, be zealed and the phave equal access to the salvatifying the courages are the features, and the selection of the courages are the features, the courages are the features, the courages are the features, and the courages are the features, the courages are the courages are the courages are the course are the courages are the courages are the courages are the course are the we may be able to enter in at the that God is not the God of the Jews

3. [On the same page an exposition is asked, upon the words: "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have contpassion. So it is not of him that willeth, nor of him that runneth, but of God that showeth mercy" (Rom. 9: 15, 16). The following remarks written a number of years ago, by Pre. Peter Burkholder of Virginia, will give, we think, a satisfactory explana-tion to the inquiry, and we therefore give them in answer to this question.—

the connsel of God, is the above pas

ON PREDESTINATION. Inasmuch as there is such a diversity of opinion among the different denomi-Free will, I would, with the help of Jews, with all their willing, and runing God, and his grace, ondeavor to set ming, and compassing sea and hand to
forth our belief, according to the word make righteensess of God, as God was 4, 5]. Moreover, as the floy Golest treated in the ninth and not pleased to extend his mercy and
this subject is treated in the ninth and not pleased to extend his mercy and the reparation of the minth and composition of the pleased to extend his mercy and the reparation of the somewhat hard to understand;
this subject is treated in the ninth and not pleased to extend his mercy and will have I have nations of Christians, concerning man's God that showeth mercy." For the thy hardness and impenitent heart, free will, I would, with the help of Jows, with all their willing, and runtenth articles of our Confession of compassion unto them, because they Faith, namely, of the free will of man, rejected his counsel, and sought it not and of electron and reproduction, where by faith, but by the works of the law; the doctrine is maintained, that it is in the power of man, according to his free bling stone and Rock of offence (9, 31, will, to choose what is good and to re
32). This Rock is Christ, on whom ject what is evil; or, to choose what is the Jews would not believe; evil and reject what is good. But, as Gentiles, which followed not after repent, He will not harden their hearts their ment and future conduct, and many object to this doctrine, by reason righteousness, have attained the righteof the word of God, quoted by the ousness, even the righteousness which the hearts of any but those who have for the rejected to gain the love and of the word of God, quoted by the onsees, even the righteousness which apostle Paul, and the apostle's own is of faith: because they sought the near to fany but those who have for the rejected to gain the love and apostle Paul, and the apostle's own is of faith: because they sought then the rest of the rejected to gain the love and pastle part of the rejected to gain the rejected to g mercy on whom I will have mercy, and I will have compassion on whom I y; and therefore their faith is counted Exhort one another daily, while it is ous! which question the spostle also and I will have compassion on whom by; and therefore their faith is counted Exhort one another duily, while it is ous! which question the spostle also I will have compassion: so then it is for righteousness. And hence, these called to day; lest any of you be hard-asks, when he says, What shall we say not of him that willeth, nor of him that are they on whom the Lord will have ened through the deceitfidness of sin then? Is there unrighteousness with runneth, but of God that sheweth mercy and compassion, because they [Heb. 3: 13]. mercy" (Rom. 9: 15, 16), it will, perdid the will of God and sought him by Hence, it is haps, be productive of some good, to faith in his own appointed way.

And thus it is in relation to our pre-

eet. And, sent condition: if we begin a thing, In the first place, the above quoted and go on with it according to our words, "I will have merey on whom I own mind and will, and contrary to will have merey, and I will have compassion on whom I will have compassion," will and run, as we may, to our utmost sion on whom I will have compassion," ability, yet will God not have mercy and on whom I will have compassion, and proved must be well examined, and proved must be well by the word and will of Goly, and the short state of the word and will of Goly and the short state of the word and will of Goly and the short state of the word and will of Goly and the short state of the word and will be pleased to have mercy and ing, and the apostle's drift in quoting compassionate ms. Of this we have a some state of the proposition of the proposit many passages of his epistle to the of Israel: for the children of Israel Romans. And in doing this, we will went out of the land of Egypt according the apostle's meaning in the trenty-eighth verse of the first chapter and the Lord was with them on their of this epistle, where he says, And even journey, and with signs and wonders as they did not like to retain God, in led them on; but Pharnoh, who in their knowledge, God gave them over direct opposition to the word and will to a reprobate mind, to do those things of God, pursued after the children of which are not convenient: and these Israel, to destroy them, was himself, therefore endeavor to words give us a key which will open to with all his host destroyed, without explication, as follows: words give as key which will open to the standard with all his host destroyed, without the same passages of this epistic: for having any mercy or compassion shown here we find that, because they did not here we find that, because the principle of the core of the find that because the properties of the consequently, because "HE DD NOT pass.—And herein mind. Now, had they been willing to consequently, because "HE DD NOT pass.—And herein mind. Now, had they been willing to consequently, because "HE DD NOT pass.—And herein mind. Now, had they been willing to consequently, because "HE DD NOT pass.—And herein mind. Now, had they been willing to consequently, because "HE DD NOT pass.—And herein mind. Now, had they been willing to consequently, because "HE DD NOT pass.—And herein mind. Now, had they been willing to consequently, because "HE DD NOT pass.—And herein mind. Now, had they been willing to consequently, because "HE DD NOT pass.—And herein mind. Now, had they been willing to consequently, because "HE DD NOT pass.—And herein mind. Now, had they been willing to consequently, because "HE DD NOT pass.—And herein mind. Now, had they been willing to consequently, because "HE DD NOT pass.—And herein mind. Now, had they been willing to consequently, because "HE DD NOT pass.—And herein mind. Now, had they been willing to consequently, because "HE DD NOT pass.—And herein mind. Now, had they been willing to consequently, because the law worketh watth (Rom. 4: 13); and they worketh watth (Rom. 4: 13);

Mereever, in the 3d and 4th chapdisregard for all sacred things which
they manifest; is it any matter of surspire that Christ should say Strive to
enter in at the strait gate; "For many,
thick the Jews were so very zealous;
tag unit by and shall not be able?" The Gespel is
the get all and none excluded from its
benefits, except these which exclude
the many swer Gentiles, the apostle wrote
the same where
the strait gate; "For many,
thick the Jews were so very zealous;
the justification
to and shall not be able?" The Gespel is
the many swer Gentiles, the apostle wrote
the same where
the same was the strait gate; "For many,
the same was the strait gate; "For many,
the same was the same was the strait gate; the same was the first born, so also was the
benefits, except these which exclude
the same was the first born, so all the
themselves by their own disobedience
in the wilderness; Pharaoh said, Who
is the Lord, that I should boy bis
Esau's heel denoting the end of the
voice, to let Israel go {Ex.
Jacob's hand took hold on Esau's heel;
the Jacob's hand took hold on Esau's heel;
the Lord, that I should boy bis
Esau's heel denoting the end of the
voice, to let Israel go {Ex.
Jacob's hand took hold on Esau's heel;
the Jacob's hand took hold on E was given over to a reprobate mind, to do these things which are not convenbeneally been been except these which except the mass were Gentiles, in a special wrote the reproduct themselves by their own dissobedience and disinterestedness. But we must that a man is not justified by the deeds work while it is day; for the night of the law, but by faith in Jesus Christ by the second of the law, but by the second of the law, but by the second of the law by the second of the law, but by the law by the la Israel to his ewn destruction.

Now in adverting to the words of

zealous as the apostle suith, For I bear mercy, and whom he will be hardenthem record, that they have a zeal of eith' (lom. 9: 16—18), we mast, with
God, but not according to knowledge, this passage, compare the following
For they being ignorant of God's scriptures, in order to find who they
righteonsness, and going about to are on whom the Lord will have mercy,
establish their own righteousness, have
and also they whom he will harden
not submitted themselves unto the
And here we find, as said above, that
to bondage, which is Again. A every one that believeth (10, 2-4), reprobate mind; and thus their hearts and is in bondage with her children Now, upon\_such\_ignorantly zealons Jews, who will and run to establish ed their hearts against the counsel of And further, Paul speaks of Esan

to stand upon our guard, and watch! for knowledge and providence the torn hearts be hardened against though his dispensation may be dark God, through the deceitfnlness of sin. and mysterious-He is righteons in all But let us hear and obey the voice of God, and the dictates of his divine Now in that God saith, Not of works Spirit, to be by him led in the path of but of him that called it was said unto

doomed the other part to eternal and grace of God they must obtain it doomed the order particle of the aposte, which we have doded works of the aposte, (which we have in some measure explained, presented by Jacob and Ean; of which we will, by the grace of God, therefore endeavor to give a further explication, as follows give a further explication, as follows:

and Rock of offence [Rom. 9: 39, 33] Moreever, as Esau was red all over. of him that runneth, but of God, that man, in his natural birth. And that we may be able to enter in at the that God is not the God of the Jews of him that runnich, but of God, that man, it mes natural ortri. And that great gate for God give the overyone, that asketh of him in true obe-for the stables of the Gonties (3, 29). Showeth mercy. For the scripture the clder shall serve the rounger, may one that asketh of him in true obe-for the general tenor and drift of this same imply, that the law is subscripted to discuss the subscription of the repetition of the celling and cleetion of propose have I raised then up, that I the gospel. For the aposted Paul comfore every trial, as he says, My grace is sufficient for thee.

3. [On the same page an exposition of the Jews, who go about to establish their own rightes the content of the great part of the great part of the great part of the great part of the Jews, who go about to establish their own rights. onsness, for which they were very hath he mercy on whom he will have by a bond-maid, the other by a free-zealous as the apostle saith, For I bear mercy, and whom he will he harden-woman. But he who was of the bondwoman was born after the flesh: but he of the free-woman, was by promise Which things are an allegory: for these are the two eovenants: the one from the mount Sinai, which genderetl righteousness of God. For Christ is they who did not like to retain God in Agar is mount Sinai in Arabia, and the end of the law for righteousness to their knowledge, God gave over to a answereth to Jerusalem which now is,

> their own rightconsness, contrary to God: as the apostle saith, Despisest and Jacob saying, (For the children s. then the riches of his goodness, and being not yet born, neither having age of Paul's applicable, when he forbearance, and long-suffering; not said, 'So then, it is not of him that ronneth, but of willeth, nor of him that ronneth, but of leadeth thee to repentance? But after will be added to the control of the contro For the thy hardness and impenitent heart, that calleth) it was said unto her, The the day of wrath, and revelation of the written, Jacob have I loved, but Essat, 17-14 Jacob have I loved, but Essat, 18-14 Jacob have I loved, 18-14 Jacob have I loved, but Essat, 18-14 Jacob have I loved, 18-14 the counsel of God, and his Holy words seen to import. That according Spirit, when Hz, by his goodness, would lead them to repentance: for but the when the Holy Spirit counsels men to jected the other, without respect to Hence, it is highly necessary for us though we cannot trace God in his

Spirit, to be by him fee in the path of wisdom and truth.

Farthermore, as predestinarians hold forth the doctrine that God, by his middle of the control of through the gospel, by faith in Jesus Christ. For it pleased God that man's

as: having aboutined in its next the emitty, even the law of commandments contained in ordinances: for to make contained in ordinances: for to make in himself of twain one new man, so unking peace [Eph. 2: 14, 15]. This is the love of God, which is prefigured death, and knows it not; it is surrounin Jacob. And in like manner as Esan ded by moral corruption and heeds it despised and sold his birthright, whereby was prefigured the birthright to the romised inheritance of the heavenly Cannan, through the atonement of the Savior Jesus Christ, the eternal and only begotten Son of God; which promise was made to the Jews, as the elder brother; but as they despised ness, it would indeed be a mission on-this promised inheritance through the ly of wrath, but, blessed be God, it

the blessing by his weapons, the quiver and bow in lunting venison; so also could not the unbelieving Jews obtain the gospel blessings by their zeal for in Christ obtained the blessing, and are blessed with all spiritual blessings take heed unto it. In that word Jesus

Now let us consider well, whether, of Esan and Jacob; and the words, dawning of an eternal day. Are you "Jacob have I loved, but Esan have I still in darkness, weary of the dark and elected a part of the human family eternal life, glory and

For, notwithstanding the Law, wherein God manifested his hatred of in, and which was prefigured by Esan, whom he hated, and by the works of which, the sinner could not be justified and obtain the favor of God; for, By the deeds of the law, there shall no flesh be justified in his sight [Rom. 3: LAMB. Jesus Christ, and his glorious gospel, by which is manifested his love sinners; and which was prefigured by Jacob, whom he loved which ALL are called, and invited to the gospel feast; as may be seen in many passages and parables in holy but the fewest number received the call: hence it is written. For many are called, but few are chosen [Matt.

(Conclusion in the next number.)

### A Light in a Dark Place.

satus, for he is our peace, who hall darkness of the tomb, and he feets and a chook not, and half bricked down knows it not. He may be in the midst the middle wall of partition between or: having abolished in his flesh the not from it. But restore life and sensitive, even the law of commandments shifty, and how will be loathed his dood to them that love the Lord."

word, accomplished by the lifegiving influence of his Spirit, enters the hoart then the awakened sonl discovers that it is surrounded by a herror of great darkness.

If the light did but reveal the dark-

may be that you are saying, "This is procisely my case. All, all is dark. I cannot find the path of life; I cannot the works of the law, and their carnal the works of the law, and their carnal ordinances. And as Jacob inherited the life. Ah, what shall I do 2<sup>nd</sup> Here the blessing, so have all the believers is one plain direction. You have in your hands the sure word of prophecy, in heavenly places in Christ [Eph. 1: is revealed. Search it earnestly and 31. Therefore it is not of him that prayerfully until he is revealed in you willeth, nor of him that runneth, but of the hope of glory. Jesus is the Sun of Rightcousness. In another world Now let us consider well, whether, he will rise upon our souls in full robed glery; here he is the morning star, the hated," the inference can be drawn, that God has, from the creation, chosen moral death? Take heed to the light which has revealed to you the darkness, turn not your eyes from it until happiness, while he has doomed and you can say, "Behold, the morning reprobated the others to eternal death," Like Christian on the plain pain and misery! No, that be far from of the City of Destruction, take it for hat GOD, who is righteous in all his your guide until it leads you to the wieket-gate.

> From the World's Crisis The True Christian.

How happy is the true child of God, who feels all his sins forgiven. Place area no justified in as signt [100m. 3:] Who recise at his sais to logyeri. I have
20]; yet God did not hate the penitent his in any position, or under whatevhis sinner, who was under the law and cricimistances you please and he
kept it; but by the law, and its sacrifeels perfectly safe and secure. No
lices, jointed him to the all-atoning matter how adverse those circumstanea hat more than fifty feet long and
a hat more than fifty feet long and matter how adverse those circumstances may be, he can find some promise of God which is applicable to his case, and upon which he can lean for support. Those promises he knows to be true, for he has many times proved them to his own satisfaction. If he be poor in this world's goods, he finds We are told of a much larger bunch of your larger bunch of the control of the many and the province of the many and the many and the province of the many and

and even though the grim monster ideath stare him in the face, yet he flinohes not, but can extellin with the Psalmist, "Though I walk through the and it filled the laud. The hills are dark valley of the shadow of death, I will fear no evil, for thon art with me; thy rod and thy staff they comfort me" cedars. She sent out her boughs unto He also knoweth that though he lay by this mortal existence, he has a life river. Why hast thon then thid with Christ ready to be revealed down her hedges, so that all at the last time.

How blessed then it is to be a true

and there are last, which shall be first; and there are rest it shall be first; and there are rest rest which shall be first; and there are rest rest which shall be first; and there are rest rest which shall be first; and there are rest rest which shall be first; and there are rest rest which shall be first; and there are rest rest which shall be first; and there are rest rest which shall be first; and there are rest rest which shall be first; and there are rest rest which shall be first; and there are rest which shall be first; and there are rest rest, which shall be first; and there are rest rest, which shall be first; and there are last, which shall be first; and there are rest which shall be first; and there are rest, which shall be first; and there are last, which shall be first; and there are rest, which shall be first; and there are rest, which shall be first; and there are first, which shall be first; and there are rest, which shall be first; and there are rest, which shall be first; and there are first, which shall be first; and there are rest, which shall be first, and there are rest, which shall be first; and the rest rest which shall be first; and there are rest, and behold, and visit this vine, the further, the he has a present happin be far the further, the the has a present happin the further, and behold, and visit his visit the state, and the will rere, the further, the he has a present happin the further, the the has CHAS. H. SWEET. precept.

Manton, R. I.

The True Vine.

(Continued.)

The vine yields the most delicious and useful fruit in abundance.

In this country we behold little that thrift which belonged to the choice vino" of the Hebrews. In the Every branch of this true forty-ninth chapter of Genesis, Jacob speaks of a vine so large, that an ass could be seen'rely tied to it. Paxton says, "In some parts of Persia, it was formerly the custom to turn their cattle into the vineyard after the vintage, to browse on tho vines, some of which are so large that a man can hardly compass their trunks in his arms. From predictions of Jacob, the ass might be securely bound to the vine, without damaging the tree by browsing on its loaves and branches. The same custom appears from the narratives of several travelers to have prevailed in Lesser Asia." Says Schultz "At Beidtdjin a willage near Ptolemais, we took our supper under a large vine, the stem of which was nearly a foot and a half in eonsolation in the fact that God has grapes in the thirteenth chapter of "chosen the poor of this world, rich in Numbers. It was cut off at Eshcol, "chosen the poor of this world, rich in Nambers. It was cut off at Eshool, for Jesus Christ eleanseth as from me faith, and hearter of the kingdom, which he hath promised to them that love blueven them "upon a staff" to the decument us to God by thy blood out of him."—Jas. 2: 5. And he also has the promise that in this life he shall not want, for his heavenly Father has not want, for his heavenly Father has been been been so the cluster of declared if he seek first the kingdom of heaven "all those things shall be down from thence." We are toold that the was "shed for the remission of of heaven "all those things shall be

saith, For he is our peace, who hath darkness of the tomb, and he feels and 2 Cor. 4: 17. And although the dread clension of the church, presents in

"Bound hand and foot with chains of sin,

'Lord, I beseech thee, save;'
He heard me; Death his prey resigned,

Death dragged me for his prey :

The pit was moved to take me in

And Mercy shut the grave.

(What shall I render unto thee

My Savior, in distress.

So great and numberless

With single heart and eye,

To walk before thee while I live

And bless thee when I die.

Henceforth myself to then I give.

pose under a most delightful shade. Often an arbor is formed by planting

fig-trees, over which the vine is trained, and under its cooling shade whole

families sit in sultry weather. The

noon-day sun often "smites" the way-

farer so that he dies. Hence the pro-phet makes use of the scene as a fore-

shadowing of that blissful period when

the gospel shall have won its most

vino becomes a suitable emblem of

mployed this figure we might suppose t was a favorite one with them. It is

a favorite one with them.

And hope was far away.

«I cried in agony of mind

the sea, and her branches unto the Why hast thon then breken which pass by the way do pluck her? The boar out of the wood doth waste Christian; for he not only has the it and the wild beast of the field doth cheering promises above noticed, but devour it. Return, we beseech thee,

presented the richness of those spirit-ual blessings which flow from Christ. "For it pleased the Father, that in him should all fulness dwell." The spiritually hungry, who repair to him, never lunger any more, and the thirsty never thirst any more. "And Jesus said unto them, I am the bread of life; he that cometh to mo shall never hunger; and he that believeth on me shall never thirst." His blessings are so full and free that every spiritual want is sup

Every branch of this true vine is laden with clusters a thousand time richer than any others that have glad dened the heart of man. How swee to the taste! Yea, "sweeter than hone and the honey comb." What "delies ous fare" millions have had under its ample boughs!" Elsewhere they have found only the "clusters of Gomorrah, from which the soul turns away un-satisfied. But here the largest desire is gratified, and the heart say is gratified, and the heart says "enough" to the vast resources of grace and strength. To the Christian the Saviour is "all in all." There are blessings here for himself, his family, his neighbors—all. Call together the whole race of mankind, to make known their wants: not one shall go away empty, except by his own choice. Introduce except by his own choice. Introduce the Gospel into the most godless com-munity, and there let it have free course, and what a change is speedily wrought! The people are blessed in their personal, domestic, social, moral, and religious interests. No other boom blesses them so largely or lastingly The rich, ample clusters of Esheol ar but a poor symbol of the blessings tha flow to man through Jesus Christ. And then what virtuo in this true

vine for the sin-sick soul! "The blood of Jesus Christ cleauseth as from all Such a light is the Word of God.

We have also a more sure word of god with the state of the last to pass through fiery trials, and yet ake heed, as unto a light that shin, and the day farm, and the day star arise in your hearts." This jird has a two-fold before the last of the darkness in the light. It not only engineers in the last to pass through the content of the darkness in the light. It not only engineers in the last on the darkness in the light. It not only engineers, but it imparts life and sensibility. Place a dead man in the

regarded, a cause for "exceeding joy."
The day of Christ's death was the best Savior, without whom there is no forgiveness, and no escape from the wrath of God. One of the prophets makes use of the following language, which deserves a brief notice in this connection: "I will allure her, and bring her into the wilderness, and bring her into the volucerness, and speak comfortably unto her; and I will give her her vineyards from thence." Here is an allusion to the fact that desorts are detted with green The vine is an emblem of delight ad peace.

One of the most beautiful scenes in will thus yield the fruit of the vine, will Oriental countries is a rural residence will the true Vine flourish in this world shaded by luxuriant vines from the of sin and woe, which is aptly styled a burning heat of the sun. Such protec-tion in extremely hot countries is al-least promise, fruit shall yet abound. most indispensable. Frequently the most indispensable. Frequently the grad is farnished with trees, such as shall be glad for them; and the desert the fig and ponnegranate; and these succompletely covered with the vine, so —W. M. Tiener.

Passing Away.

These words are often linked with mournful associations. We stand by families sit in sultry weather. The mournum assessment in sultry weather, prophet alludes to this enstorm in those the grave of a beloved friend, and prophetic words, "They shall sit every weep while we nurmer "Passed away." and nuder his figures, and none shall make them afraid." We think of the bright, gay dreams tree, and none shall make them afraid." There could not be a finer picture of demestic pleasure and peace than that of a family sitting beneath such a pleasant to remember that they have have a standard shall in a land where the leased away. When morning brings passed away. When morning brings relief, and the cheerful light of day, how pleasant it is to think of the night of pain and suffering as having passed of pain and suffering as having passed fal curse upon a land. I used a technic laws way. When we have ended a war was a great etil when I heard of think away. When we have ended a busy and the suffering the suffering and ernel subspecs, now it, being a distance off, but we can like worth inglish no be long, but he period of long and ernel suspense, now it, being a distance off, but we can happily ended, how pleasant to think have no idea of it until we see it. of this season as having passed

signal triumphs, and there shall be none to hurt or destroy in God's holy mountain. Then the True Vine will away. have spread over hill and valley, and But these form only a portion of our the nations will be at peace under its life's sorrows. These clouds have pass-fruitful branches. In this regard the sed away, but others will arise, other hour it might come right upon us: storms and tempests will beat upon and at the same time, while cannous wino becomes a suitable emblem of schrist; for he is spoken of as a shadow our heads. Yet the promise is sure for the joy and protection of his people. Thus Isaiah said of the foretoid Messiah, he "shall be as a hiding-place of the properties of shall abide under the shadow of the Almighty," From the great number of times that the inspired writers have

How many living witnesses are as a dark outline in the far distance, testifying that their peace is "like a while all around is screnity and peace, river," and that their "joy is full!" joy and glory.

joy and glory.

Dear Christian friend, amid the The vintage has always been regarded a season of joy. Long before it ar-thoughts and the memories of that hves it is the subject of remark and hour will there not come the wish that hour will there not come the wish that be in love and anion. We expect to we had borne life's trials better? Then have our saeramental meeting next shall we realize the full force of such Sunday if the Lord will. Bro. I sane words as the control of the control much preparation. Young and old leek forward to it with high anticipa-

of God alone was, and is, if properly suffer them to unlock for us the gate go. It would be very acceptable, if opening upon the delectable mountains, that from those heights we may day for this dying world that could as the thing dying world that could ap for this dying world that could possibly occur. It brought to the door of every dwelling, and every heart, believes and peace, the joy and glory what is infinitely better than silver and which shall never pass a way; and so gold. It achieved for them what con-querors cannot win. It brought them the end?

## Correspondence.

Letter from Virginia.

[We take the liberty to make the following extracts from a private letter addressed to Bro. J. M. Brenneman, and hope the writer will pardon us for so doing .- Ed.]

Hermitage, May 15th, 1865. Dear and much beloved brother and Dear and nunce neovocu broiner and fellow-minister in the gospel of our Lord Jesus Christ:—Through the rielt grace and mercy of God, I am permitted this evening to take my pen in hand grace of Almighty God, the love of cd this evening to take my pen more to communicate a few lines to yon, Jesus Christ, and the communication to communicate a few lines to yon, his Holy Spirit. Amen.

The Herald of Truth reached us The Herald of Truth reached us a more friend. It seems rich grace and mercy of God, the love The Herald of Truth reached us of Jesus Christ, and the communion of yesterday as a warm friend. It seemthe Holy Spirit; yea, I wish that the same rich blessings may be with you and a warm feeling towards our distant all and us also, so that our hopes for brethren, with many of whom I have a heaven may still grow brighter and brighter as we journey on through this troublesome and sinful world.

We are all well at this time, and my

amily are all at home. Oh, how thankful I feel to Ahnighty God, who has done so much for us during this terrible war. Oh, I cannot thank God suffieiently that we were so blessed through all these troublesome times.\*\*\* But all seems to be quiet now, and I do hope the war is over, for it is a dread-Several times it came so near to our house, that at every discharge of the ennnon the window sash would shake,

etelaimed, "Because thou hast been death, neither sorrow, nor crying, left plan the shadow of thy neither shall there be any more pain wings will I rejoice." And again, for the former things are passed away."

"He that dwelleth in the secret place How familiar to us dwellers in the shadow of the Lords shall abled under the shadow of the secret place." for the former things are possed away." In the discharge of our duty as faithful for the former things are possed away." How familiar to us dwelters in the vineyard of the Lord; How familiar to us dwelters in this yea, let us fear, lest a promise being remarks and lead in prayer, which is vale of tears are the words, evring late the set of tears in the late of the set of the set of tears. vale of tears are the words, erying, left us of entering into that rest, lest sorrow, pain and death. vale of tears are the words, of the sorrow, pain and death.

You have stood under heaven's blue that it requires all our strength and required the introductory discourse, so that vault after the storm has passed, on energies to strive against the evils of the introductory discourse, so that the required is and over them we cannot overcome the one hand the sun shining in its sin, and even then we cannot overcome strength, and on the other a low line without the help of Christ, for without strainly well suited to express the delight and comfort that is found in him. The fitted one satern horizon, which is the only remaining token of the tembers of the Spirit is love, joy, the only remaining token of the tembers of the Spirit is love, joy, the only remaining token of the tembers of the Spirit is love, joy, the only remaining token of the tembers of the spirit is love, joy, the only remaining token of the tembers of the spirit is love, joy, the only remaining token of the tembers of the spirit is to take up the stange of the spirit is to take up the stange of the spirit is the spirit is to take up the stange of the spirit is the spirit is to take up the spirit is the spirit is the spirit in the spirit is the spirit is the spirit is the spirit is the spirit in the spirit is the spirit is the spirit in the spirit in the spirit is the spirit in the spirit in the spirit in the spirit is the spirit in the spirit in the spirit in the spirit is the spirit in the spirit is the spirit in the spirit in the spirit in the spirit in the spirit is the spirit in the

estimony that we are of God.
Our Church is still increasing a little, and the brethren and sisters all seem to

you would come and visit us. You might do much good among us, as we have not been visited for some time by strangers, and from all appearance you will be safe to come this Fall. Now if you cannot come yourself, I hepe you will try and get some other ministers to do so. May the Lord bestow his leve freely and endue us with heavenly wisdom, and enable us to do much good to the souls of the children of good to the souls of the children of men, so that many may be brought from darkness to light, is the sincere prayer of your weak and humble brother in Christ. My warmest lovo to all who may see this.

JACOR HUDERRAND.

Another from the same.

JOHN E. BUNK .

personal acquaintance. Oh! how I long to meet again my beloved brethren and sisters who are at present so scattered all over the land. But thanks and praise be to God that we have the promise, if we are obedient to the words of the gospel, that we shall once meet, never to part again. Oh! let us all labor to enter into that rest which is premised unto all the children of in February last, and our old brother, bears affliction patiently, having a strong hope for a glorious immortality.

I remain your weak and humble brother in Christ.

JACOB HILDEBRAND. Hermitage, Augusta Co., Va., June, 1865.

For the "Herald of Truth." Another Suggestion to our Min-

It is enstomary in our church at onblic services, especially when several without the help of Christ, for without tunity allowed for a proper and satis works, if it is the gift of God that we are saved? By works we glorify God, and by works faith becomes alive, and by works faith becomes alive, and by works we manifest to the world that we love God, and works are a letter of the grant of sounds rather inconsistent to quote such a saying at the close of long in troductory discourse, it the apostle exhorts to do this first, they on the contrary doing it last. The passage, look forward to it with high anticipal-bens. When it actually oomes, joy words as these: "For a small moment and gladness seem literally to fill the laws I forsaken thee, but with great levelings. The most pleasing associa-not regret that in this brief moment she grape gatherers; and besides, it beings them so great a roreance, as the three them is the season to a second the season to the grape gatherers; and besides, it beings them so great a roreance, as the strength of endurance was so small, three them so great a roreance, as the strength of endurance was so small, three them so great a roreance, as the strength of endurance was so small, three them so great a roreance, as the strength of endurance was so small, three them so great a roreance, as the strength of endurance was so small, three them so great a roreance, as the strength of endurance was so small, three them so great a roreance, as the strength of endurance was so small, three them so great so great so great the series of the strength and the strength of endurance was so small, three them so great so great desire to one and see you age, as Paul has it, reach thes: "I should did see the solution of the strength of endurance was solution." moreover, is incorrectly quoted by most of them. He does not say a word

for kings, and for all that are in authority; that we may lead a quiet and ceallo life in all godliness and honesty," &c. (1 Tim. 2: 1, 2).

Many also quote very incorrectly the words of our Savior, as saying, "The crown is not obtained in the beginning ner in the middle, but he that endureth to the end shall be saved or crowned." Now in this passage Christ says nothing about the beginning or the middle, but simply, "he that shall endure to the same shall be saved" (Mat. 24: 13); and in Rev. 2: 10, he says. "Be then faithful unto death, and I will give thee a crown of life."

SUBSCRIBER.

For the "Herald of Truth." A Visit.

In this communication, I give to the readers of the Herald a brief account of a journey which I made through Illinois, Indiana, Ohio, and Michigan. I left home on the 3rd day of May,

and, in company with the brothern miles south from there, is started a was indeed wonderful, to behold the small behave like were about twenty-five unlimited wisdom and power of the 3s miles to brother Lewis kildenour's in members and others are still settling Creator as here displayed through the 33 miles to brother Lewis Ridenour's in members and others are still settling in the unit there, we flef, the next day, for Chicago, where two spent another night with Bro. J. F. Punk. Here we separated, the brether property of the church and the Lord's supper was dministered in commemoration of his property. Stevenson Co., Ill., and I to death. Most of the brother and sisters and the control of the control the brief time allowed. On Monday brethren Martin and Benjamin Lapp, to Whiteside Co., whence the brethren Martin Lapp and Benjamin Hershey accompanied me to Henry Co., where a small number of brethren and sisters are residing, who had fled thither from Virginia, in order to escape the ca-lamities of the war. We had inceting there twice and then returned to Whiteside Co., where we had a meeting, on Sunday the 13th, at Zion Hill Meeting House, which was attended by a tolerably large number of persons. In the evening we had divine services again at a schoolhouse, where also brethren and sisters whom I have settly and find them all well, many where present. On the 15th I visited on my journey for the love In conclusion I would yet was accompanied by the brothern Bon jamin Hershey, Benjamin Lapp, Seth Burkholder, and several others as far

The brethren intended to go to Missouri to see the country, and, if the prospects were good, to purchase land here. I, however, went on as far as Washington in Tazewell Co. I visited the churches here, and attended three eting House. I then went ho with Amos Kindig's to Woodford Co. In this neighborhood, we then had meeting on Monday evening. The next day I went with the worthy brother and minister, Jost Bally and sister Brubaker and Hartman to Chattsworth in Livingston Co., where Bro. Henry Baer fetched us away. In this place, we had public worship three times, and celebrated the Lord's supper in memory of our orneified Redcemer. On the 26th we went to Grundy Co., and visited the church in the neighborhood of Gardner. Here again we had meet ing on Saturday and Sunday, celebrated the Lord's supper, and ordained two brethren to the ministry. On Monday the 28th, Bro. Bachman conveyed us to Pre. Henry Yother's in Livingston, a distance of thirty miles, where we short time in visiting, among others spent the night, and were affectionately Pres. David Sherk and John Bear. We spent the night, and were affectionately Pres. David Sherk and John Bear. We tentratianed. On the 30th, I took leavo held one meeting hero and then proof Bro. Bally and the sisters and returned with Bro. Hachman to Abraham Funk's in La Salle Co. In the after mono, we visited our old sister Susanna Punk and several others of my old accoration was apparently, one of interquantiances, and been the night with less to all. God's gracious presence

plications, prayers, intercessions, and Jonathan Kleiber, where sister Funk seemed to manifest itself in the hearts giving of thanks be made for all men: also has her home. The next day we of his children, and we could feel hke also has her home. The next day we of his children, and we could feel like went to Gardner again, where I took Peter upon the Mount, that it was

the cars for Chicago, and spent the least for Chicago, and spent the good for us to be there. Lext day [July 1st] with Bro. J. F. After spending three Boot for us to be there.

After spending three days in this Finsk, who accompanied me, in evening, to the depot, where I took the meetings, and participation are severed to be Kalib to Lat. proceeded on our jenrney in company with other brethren and sisters, among whom were Pre. Peter Nissley, and Bro. Gabriel Bear of Lancaster Co. Pa., and John Lapp of Eric Co., New

church by baptism. On Sanday after the city of Toronto, where we took a noon, another meeting was held several boat, and after a safe and pleasant Thursday two ministers and a deace passage we landed at Lewiston, N. Y. the Falls of Niagara and Snspension man and Christian C. Beery, and f Bridge, and as we beheld the magnificent seene before us, wo were no longer at a loss to know why it was classed with the wonders of the world. I feel that it would be vain for me to attempt any description of the grand-have some brethren accompany me, Bro. Joseph Burkholder brought me, on the 7th, to Stryker, where I took the railroad to Toledo, thenco to De-ful work of nature, while art with the troit, and thence to Grand Rapids in magnitude and beauty of her accounting the Kent Co., Michigan. About 15 or 18 plishments only adds to the scene. It

Here we took leave of cach other the to hath the Lord leiped in and kept the bath the Lord leiped in and kept the safe on all my journeys. "Bless the Lord, O my soul, and forget to to our homes, rejoicing that under the all his benefits." permitted to return to our families in

In conclusion I would yet say, that although the undertaking of the above mentioned journey was urged npon me at a time when [ou account you may not have been in vain, but of temporal affairs] it seemed almost that it may redound to the honor of impossible for motoge; yet prompted, God and to your improvement and ensequent, yea, to your eternal bea senso of duty to God, I have made couragement, yea, to your eternal be-nefit and welfaire. Amen.
"Work out your own salvation with fear and 'trembling." I close with a learty greeting to all the brethren and good, instead of veating for a "convenient season" to present itself to us. Let us remember, dear fellow laborers Let us remember, quartensy manufers in the Lord's vineyard, that time with gives us rules who regard the faith all their people, and so administer the soon call us to give an account of our stewardship; and he will only reeognize those as faithful stewards, who have been faithful.

> The Harvest's great, the lab'rers few. And we have arduous work to do; Time which to do will soon be past, Then let us work while time may last,

May the spirit and grace of the Lord From your devoted brother and humble fellow servant. ith you all. Amen.

DANIEL BRENNEMAN. Elkhart, Ind., June 28th, 1865.

OFTEN the wicked are better accommodated than the godly. The chief priests and Pharisees went away every one to his own house, but the blessed Jesus, who had nowhere to lay his head, retired to the Mount of Olives.—

Wardrop.

BRO. DAVID H. LANDIS, from Bro men, Fairfield Co., O., under date June 10th, writes as follows: "I will also inform you that Bro. Geo, Brenne man was with us here. He arrived of meetings during his stay, and on Surday observed the sacrament of the Lord's Supper. On Tuesday two per York.

The brethren kindly conveyed us to sons united with the church and c were ordained. The lots for minister From here we went to take a view of fell upon the Brethren Noah Brenne deacon npon Henry B. Brenneman,

I expect to make a visit to Illing this summer. I intend to start pret have determined to return to my home in Virgiuia, again, this Fall."

BRO. AARON GOOD, who has recen ly removed from Fairfield Co. Ohio t Clarinda, Page Co., Iowa, under dat of June 23rd writes as follows . "W arrived here safely on the seventh May, and found the friends and brett ren all well. There are now cleve members of our Church in this county and we have public worship twice month, and preaching both in the Eng lish and German languages. We woul rejoice to see some of our brethren wh are seeking homes in the West, com and visit us before settling elsewhere

PRESIDENT JOHNSON, in his reply a committee of "Friends," who calle on him recently, assured them, that in regard to their conscientious seru ples to bear arms, the same lenient should be exercised by him, as wa extended to them and to all other no resistant Christians, by our late president Lincoln. Secretary Stanton als said to the same committee that the members of the Administration for that unless they recognized conscientions religious seruples, or if they pe mitted them to be trampled under foo they could not expect the blessing of Heaven. How thankful we should that God, in his merey, so abundant provides for all his children, and still laws of the land, that every man ma sit under his own vino and fig tree, and worship God according to the dictate of his own conscience. Truly, we may say, "Hitherto hath the Lord helps

From the "American Messenge God's Correcting Strokes and Healing Mercy.

I have seen a child in the midst its enjoyments, in the excess of its joy ous activity, forget its filial obligations and behave in undntiful disregard of its parent's wishes, in uncurbed withiness sotting parental authority at defiance. I have seen the strokes of faithful chastisement soon bend the young will, arrest that turbulence, and bring the child to penitent and tearful embraces on its parent's bosom, there renewing its love, and going thence to lowa; others in the older settlements of

So have I seen one whom the heaven-ity Father's bounty had failed to awake Canada. Some of us are rich in this to due thankfulness, or lead to due world's possessions, some are poor, consideration—one who had let that some are sick, others are well, some are beauty lead him to worldliness, wor-blessed with warm Christian homes and beanty lead him to worldliness, wor-bissed with warm Christian homes and shiping and serving the ereature more kind parents and good friends, while than the Creator; such a one, when others have no parents and but few his gound was withered and his hopes kind, and loving friends. But, wher-ersished, and his heart broken, made to look up to God, and remember his own stances, we are all over-shadowed by faults in departing from him; and re-the constant goodness, the tender mersolving, like the prodigal, "I will arise, and go to my father." ey, the safe protection, and the immeasurable love of the same inexpress-

In so doing they may be sure of finding effectual and abundant consolation.

The healing will come from I The healing will come from Him who has inflicted the strokes. "He hath

ify, out of most affecting experiences, how liberally he has done this. His werd abounds with assurances that he s evermore ready to do this. How he does it we cannot fully explain, any more than we can unfold the mysteries of his doings in many other things. We can indeed see that the actual turning of the heart to him in peni-tence, in submission, and in trust, has a tendency in itself to tranquillize the mind, to allay the tumult of conflicting

respond to such penitent and believing seeking of him, with immediate impar-tation of spiritual influence, over and above all natural effects, and indepen-dently of all natural tendencies. Such real coming to God in prayer, by the humbled and repentant human spirit, is met by him with his effectual grace, with the bestowment of his spiritual influence, and he does slied abroad in the soul a joy and peace which are wholly superior to all that this world

comforting ombraces the penitent little child, the father falling on the neck of his repenting prodigal, and ordering that the fatted calf be killed to celebrate his return and recovery, are in-adequate emblems of our heavenly Father's cordial roadiness to receive and to welcome and to comfort those whom disciplinary sorrow has subdued into willingness humbly and submissively to roturn to him. II. A. N.

For the "Herald of Truth." Reasons why we should love God.

Boys and Girls, Do you like to read the column in the "Herald of Truth" headed "Children's Column?" I hope all who can do so, will read it every month regularly when the "Her-ald" comes to their homes on its mis-sion of "good will to all."

How far we are seattered over the

world! Some of you live on the broad, rich prairies of Indiana, Illinois, and

merg\_careful, more considerate, more datiful behavior in the subsequent days.

Ohio; some among the blue mountains and beautiful valleys of New York, Pennsylvania, and Maryland; while so have I seen one whom the heaven-still others live away to the North in measurant love of the sand holy Ged.
This is the legitimate effect of such liby good, pure, just, and holy Ged.
This is the good, kind purification. This is the good, kind purification. This is the legitimate effect of such sides grows. This is the good, kind purious ges for which they are sent. They do suitably respond to the divine chastisement, who, being arrested and sobered and softened by it, say, "Come, and let us return unto the Lord."

Math. 10: 30)—the very hairs on our serturn unto the Lord." early in life, to begin to love and serve God. There are many reasons why on the 37 page of the present volume we ought to love and serve God with of the Herald, in the answer to the God. There are many reasons why

There are many who can test es over as and gives us many combrating, "and direct, Lord, open one" to finest affecting experiences, and blessings. 3d. God has promised that it was then already too late. Now such as love and servo him a never- I am constrained to believe that after

passage: Whatsoever things are true, whatsoever things are just, what soe accepted before the bride-grown consequent, for I believe the representations are proportionally and the properties of the properties are proportionally and the properties are properties are properties and the properties are properties are properties are properties are properties are properties and the properties are properties are properties are properties are properties are properties and the properties are properti

We can learn many useful lessons such an hour as ye think not, the Son from each other about things that are of man cometh." just, true, honest, pure, lovely, and

Those many mansions of the blost Beyond the starry sky, Oh tell me, is there room in these For such a one as I ?

Those spotless robes, so pure, so white, These crowns of victory,
Are these prepared by God's own hand For such a one as I?

Is there a golden harp for me To swell the harmony? Is there an everlasting song

Shall I behold that city fair Where none shall weep or die? Is God my Saviour waiting there For such a one as I?

Ye happy angels, blood-beught saints, Amid your company Claim ye the ties of brotherhood-With such a one as I?

Shall earthly sorrows, sins, and cares That wake the homesick cry, No'er reach the Father's house above With such a one as I

Oh never! these are laid aside With life's departing sigh; There is ne room for these in heaven, Though room for such as I.

Christ came to seek and save the lost; For these he came to the For sinners of the deepest stuin-For such a one as L

Put off these mourning robes, my soul; In God's own word rely:
He gives the untold ievs of heaven To such a one as I.

For the "Herald of Truth." Not fully endorsed.

ator acaning was come from this wood was a serve God with of the Merata, in the answer to the storkes. "He hath storm, and He will heal us: He hath smitten, and He will bind us up."

He alone is able, and he is abundantly able, to give us effectual consolation. There are many who can test-shitten. such as love and serve him a neverending life of unspeakable happiness
in the beautiful mansion in heaven.
4th. God loved us first and loves us
still. 5th. God desires us to love and
serve him. These are all very good
reasons, but I think, one of them is
better than any of the others. Which
do you think is the best reason? Can
you think of any other reason why we
ought to love and serve God?
Now, boys and girls, you know we
always like to please those whom we
us to come by the nouth of the prelaways like to please those whom we
us to come by the nouth of the pre-Now, boys and girls, you know we money and without price. He invites always like to please those whom we us to come by the mouth of the present of all books to tell us how to please Him. The Bible is the best of all books to tell us how to please But beyond all this we are authorized to believe that God does directly respond to such penither and heliavine. are pure, whatsoever things are tonety, whatsoever things are to good report; be comes and begins to execute jung-whatsoever things are to good report; if there be any virtue, and if there be any prise, think on these things. Can join lor enter in at the door, as Christ you find these words and tell in which book, and in what chapter and verse does not support the company of the

wholly superior to all that this world on give, to all that the mere forces of matrice can in any wise effects.

He does this only when the subjects of his discipline yield to it, and come to him; and he does it infallibly then with the mere forces of his discipline yield to it, and come to him; and he does it infallibly then with the mere force of his discipline yield to it, and come to him; and he does it infallibly then with the mere force of the mistakes and errors of others to him; and he does it infallibly then with the mere force of the most of them to do there to him; and he does it infallibly then with the mere to the above for in one region of our souls, which shat the correction, and, acknowledging mever again be filled till Jesns comes will be no more time to obtain oil, in other words, or not make the written of the above for in one region of our souls, which shat the correction, and, acknowledging mever again be filled till Jesns comes will be no more time to obtain any oil the worthwood the correction, and, acknowledging mever again be filled till Jesns comes will be no more time to obtain oil, in other words, or not the worthwood to the correction, and, acknowledging mever again be filled till Jesns comes will be no more time to obtain oil, in other words, will be no more time to obtain any oil to saint and to saint part of the correction, and, acknowledging mever again be filled till Jesns comes will be no more time to obtain any oil to saint and to saint any oil in one region of our souls, which shat the correction, and, acknowledging mever again be filled till Jesns comes will be correction, and, acknowledging mever again be filled till Jesns comes will be correction, and, acknowledging mever again be filled till Jesns comes will be correction, and, acknowledging mever again be filled till Jesns comes will be correction, and, acknowledging mever again be filled till Jesns comes will be correction, and, acknowledging mever aga in obtaining oil; for as it is said that bearts that had been filled with other lowes, straite gate, and shall not be able, so also it was with these foolish virgins. When they found themselves in want, and the time well nigh gone, and knew that without oil in their lamps, they could not be admitted as guests to the marriago; they no doubt bestirred themselves to obtain that necessary article, and deceived themselves with the mercy, and turns that home into a lower property of the production o ticle, and deceived themselves with merey, and turns that vain hope seem to the last; for it was midnight now, and the merchants who sold oil had probably closed their steres and retired to rest, so that no oil could be obtained. And now disappointed, already the second time they return to the place where the marriage is held, and ask for admittance, only to hear the unwelcome response, "Verily I say unto yon, I know you not." Fiver so it is with the sinner. When his Lord comes like a thief in the night and finds him sleeping, and having no oil smites to the dust some warke. He takes to himself some happy saint, or similer to the dust some wretched sin. vain hopes even to the last; for it was wilderness. Our sin finds us out; we comes like a third in the night and lakes to limeer some supply sunt, or in his lamp, he fears and trembles, and seeks in vain, for some way, to mitting the creamper of the terrible doom that the company of the compa

awaits him; even as Dives, who lifted up his eyes in hell, and begged for a drop of water to coel his tongue; or as we read in the Book of Revelations that they prayed the mountains and the recks to fall on them and hide them from the face of him that sat upon the Throne, after the day of grace had fled, and the time of mercy was past and their punishment was upon them It was then too late. Therefore, O sinuer l be thou also ready; for the time is at hand, and death may over-take thee in an hour when thou art not aware of him; and then thy ealling also, like that of the feolish Virgins may

The Good Shepherd. I know My sheep and am known of Mine.

Dear Shepherd, knowest Theu this lone

sheep, This least of all Thy flock? Oh tell me where Thy pastures lie, Beneath what sheltering rock:

Oh tell me where Thy pastures spread; Where flow the cooling streams, Whose pearly drops this thirsty soul Shall taste 'mid noontide beams.

When panting in life's wearied chase, To Thee oh! let me fly; Dear Shepherd, take me to the rock Dear Shepherd, take me to That's higher far than I.

Call me, oh call me by my name And let me hear Thy voice, That I may ever close pursue The object of my choice.

### Bereavement.

This is the bitterest of all earthly sorrows. It is the sharpest arrow in the quiver of God. To love tenderly and deeply and then to part; to meet together for the last time on earth; to bid farewell for time; to have all past remembrances of home and kindred broken up; this is the reality of sor-row. To look upon that free that shall are pure, whatsoever things are lovely, groom cometh; for I believe that, after row. To look upon that face that shall whatsoever things are of good report; he comes and begins to execute judg-smile on us no more; to close those eyes that shall see us no more, to close those lips that shall speak to us no more; to stand by the cold side of tather, mother, brother, and sister, in friend, yet hear no sound and receive no greeting; to earry to the tomb the beloved of our hearts, and then to re-J. N. D.

I thank the writer of the above for in one region of our souls, which shall

as Mendata

meetings. On the 21st, the Lord's supper was celebrated at Kindig's

attended two meetings. Here also a young man was received into the miles southward of Waterloo. Then I went home with Bro. Abraham Hammon and stayed with him over night. On Menday the 5th, I took the cars and came to Williams Co., Ohio, visited the church there, and attended one meeting. Bro. Isaac Hoffert and Bro. Abraham Lehman are ministers there.

of the country there are living several brethren and sisters. Friend Henry

Baechtel took me eight miles North of Waterloo to Brother Coile. Here in

the neighborhood of Peter Freed's I

attended three meetings, and visited the brethren and sisters as much as there and Martin Gull is deacon. The wide, as it rushed by us with almost there and Martin Gult is deacon. Tho wide, as it rushed by us with almost brethren are also about building a frightful rapidity to the great falls, 160 meeting house there. On Tuesday the 13th Bro. Martin Guth brought me to Grand Rapids, where I took the cars about 5 o'cleck in the morning, and the next day about the same time artived safo and sound with my beloved the psalmist, when he says: "O Lord, the psalmist, when he says: "O Lord, is the psalmist, when he says: "O Lord, the psalmist, when he says: "O Lord, the psalmist, when he says: family, and found them all well. To how manifold are the works, in with the eternal, all-wise God, the Protector dom hast thou made them all?—"How

and Preserver of our lives be many terrible art thou in thy works," hearty thanks for his goodness. Hither-

I feel heartily thankful also to the which they have shown towards me.

May God reward you therefore, Oh! that my toil and labor among

sisters that may read or bear this, and o "all them that love our Lord Jesus Christ in sincerity. Amen.'

J. M. BRENNEMAN. Elida, Ohio.

A Journey to Canada.

DEAR BRO. FINK :

Herewith I will inform you that at the earnest request of our brethren from Virginia. C. Brunk and E. Suter, Bro. Virginia, C. Brunk and E. Suter, Bro. J. Yoder and myself consented to accompany them to Canada. For a long time, I desired to enjoy such a privilege; but this seemed to have been clenied use until now. On the 2 and of May we went to Waterloo Co., where

The Kerald of Truth

The more that bereavement transforms earth into a desert, the more are our desires drawn up to heaven. Our treasures having been transferred to eaven, our hearts must follow them. Earth's hopes are smitten, and we are taught to look for "that blessed hope. the glorious appearing of the great God and our Savior Jesus Christ," The night is falling and the flowers are folding nu: but as they do so they bid pward and see star after star coming out upon the darkening sky .-Voice of the West.

but to tall them shout God and their duties to Him? Are we teaching them to love God, to obey him, to love th worship of his house on the Sabbath, and to pray? Are we teaching them precept and example to be in the sight of all men, to be to do their duty inithfully towards all ear ient this cartily tabernacle, this persons? This is a duty which every parent owes to God and to his child-bright free feel concerabove. She was huried by the feel concerabove. parent owes to God and to has child-ren, and we should strive to keep the on the 10th. A funeral sermon was whole law of God; for "Whosoever, preached in English and German, from transparents and additional to the control of the c transcresseth and abideth not in the doetrine of Christ hath not God," and again "Whosoever shall keen the again, "Whoswever shall keep the whole law and yet offend in one point, he is guilty of all." Let, therefore, every parent feel it his or her duty to be faddful to their children, that they may grow m and be a joy to them in after years, an honor to God and an after years, and honor to God and an after years, and honor to God and an after years, and honor to God arrer years, an monor to void and an ornament to society; for the disobedient have no word of promise given them. It is only through obedience to the Gospel of truth that we can be linearly linearly linearizer and on the took the Gospel of truit that we can be linger's burying-ground, on the tour-saved." Other foundation can no man Fanceral sermon by the brethren, David lay than that is laid, which is Jesus Witner, John Risser and Benj. Herr, Christ. If any man build upon this from Rev. 22: 13, 14. wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; mid the fire shall try nor any such thing. Let us show our which sho also received according faith by our works, even as Abraham, her desire. She leaves a husband our father, who also was instified by mourn his loss.

### DIED

his deliverages that he wight he with and a children to money those holy ones in the celestial man-sions above. We have good hopes sickness and we hope he has gone from that through the furnace of affliction the Lord prepared his soul for the blissthe Lord prepared his solutor the bisse-ful enjoyments of the heavenly city, when the tears shall be wheel from every eye, and where all sorrow, and trouble and sufferings cease. He was baried on the 7th at the Hillstown bury-baried on the 7th at the Hillstown burying-ground. A large concourse of re-latives and friends followed him to the ave. Funeral sermon was preached. I also overcome, and am set down with my Father in his throne." by Bro Isano Overholtzer at the meet

The question might here be asked, the was consistent and are we bringing up our children in the ague, and during her long illness she nurture and admonition of the Lord; became convinced that her time on raru we like the foolish virgins, ug; carth was short. She then wished to deacon—was beloved and esteemed by served by the writer. Her thirst inter for the hour of his deliverance from righteom-ness was great, and she gave this earthly Labernack, but waited evidence, that she was convinced that infant baptism was not in accordance with the gospel, and became very answing the gospel in Jesus. While he lay siek, he was much engaged in prayer and the colors to go the control of the good adminishing his delito her wishes. She also desired to which, I hope, by the blessing of God, have her feet washed, after which she will bring forth much fruit to the glory respectful and obedient to superiors or mave nor feet washed, after which she will bring for masters? In short, do we cach them to do their duty faithfully towards all len this earthly tabernacle, this

ealumess and submission to the will of

On the 2nd of May, in Markham, York Co., C.W., of consumption, Mag-dalena, wife of David Neusehwander, any man's work abide, which he hath built thereupon, he shall receive a re-ward." "Wherefore he saith, Awake preached by the Brethren Henry Barward. "Wherefore he sauth, Awake, because the first here I length Barthou that sleepest, and arise from the dead and Christ shall give thee light" so, and thon shalt receive a glorious reward. Oh let us carnestly labor to observe the first time before her death, she described to the control of the state tain this reward, that we may grow up sired once more to partake of the sactogether as a glorious church unto together as a glorious church unto rauent of the Lord's supper, before Christ, not having spot nor wrinkle, she departed from this vale of sorrow,

On Jane the 5th, in Britian Township, Bucks County, Pa, after procuracterillines to ver three months, Bucks County, Pa, aged 158 years, 3 and 4 months. He was born in Frank the time of his sickness, he endured in theme suffering, and derived to depurt, and prayed ardently for the hour of his deliverage, that he midst he will be sufficient to Waterloo Co., C. W., in the sufficient was the sufficient to Waterloo Co., C. W., in the sufficient prayed ardently for the hour of his deliverage, that he midst he with To him that overcometh will I grant to sit with me in my throne, eve

seek an interest in Christ

JACOB HILDEBRAND

On the 25th of May, in Allen Co., Ohio, of dropsy, Christian Sherrick, aged 62 years, 3 mo., and 7 days. He was buried on the 26th, on whice occasion a funeral sermon was preached. by Bro. Christ. Culp, from 2 Cor. 4: 17, 18, and by the writer from Isa. 26: We hope he fully reconciled him self with his God, and is now enjoying everlasting rest, where sickn orrow, pain and death, shall seize him no more.

GEO. BRENNEMAN

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# The Herald of Truth.

Devoted to the interests of the Denomination of Christians known as "The Mennonites."

Whole No. 20.

CHICAGO, AUGUST 1865.

# The Great of Truth.

A MONTHLY RELIGIOUS PAPER. BURNISHED AV DVOLEN AVD GPRUAN At One Dollar a year in either language.

JOHN F. FUNK.

NA 42 SOUTH MORGAN ST , CHICAGO, ILLINOIS

CHARLES RESS, Printer, 93 Rambolide St., Chicago

For the "Herald of Troth."

hay come near us and take away a re-vered father or a loved mother, a trust-

fort fail to satisfy the yearnings of our sympathies, and affections, and cuotions are deeply stirred. Oh! for comfort! Oh! for a friend to help as bear our burden! Our heart is now touched and softened. We turn to Gool in an out-gushing prayer. We pray now as we have not prayed for long years, perhips user. We are not turned awy uncomforted. Oh! what a sweet joy, what a countort to our weary heart, to come to Good overy day and tell Him in child-like simplicity of our sorrows and ask His. Christians is the convention of the con every may am not 11110 in cultistics must entity at a more liberal and for-simplicity of our sorrows and ask His signing spirit towards each other—they the aid, and pardon, and blessing. We best must be kindly affectioned one toward sheart the sweed and love our enemies, aid, and pardon, and blessing. We become earnest in prayer and in reading
the Scriptures, and we turn from the
hollow, dangerons, and musatisfying
allurements of the flesh and of manitowards all manking, and we have been considered to the constant of the flesh and of manitowards all manking, so that the swerd and tower enemies, when they were
giveness towards one one other, but also war and fight with earnal weapons is a
Christian duty! Reader, whoever you

awaits us. Mammon has already blinded one peer and were the self-order of the self-order order of the self-order order of the self-order order o and unworthy servants; how much to the Father of Mercies, and give the house,

not necessary, as the honest and sincere
more so now! And still we are follow: thanks to him, that the tide of blood is And when the Church has attained impurer after truth can find sufficient

manmon, the exceeding "suffilness of and be let by a little child, when the worthiness in the sight of God. Death earth, even as the waters cover the sea,

more so now! And still we are follow ing manuou eagerly without one stopping to consider our danger.

God now comes, in mercy and love, and afflicts us in some way. It may be that he blasts all our tond hopes of gain, or of honor, or of mere worldly blands.

Sickness may be just hands

And when the Church has attained inquirer affect truth can thad sufficient proof to convince the most doubtful a higher degree of love and afflicting the also will the work of spreading the Gospel. The grand keystore of the gain, or of honor, or of mere worldly blands and spears into promings the proof to convince the most doubtful will the work of spreading the Gospel. If we deay its power, its critical proof to convince the most doubtful will the work of spreading the Gospel. If we deay its power, its critical proof to convince the most doubtful will be some researches in the world will the work of spreading the Gospel. If we deay its power, its critical proof to convince the most doubtful to an indicator will be some researches in the world will the work of spreading the Gospel. If we deay its power, its critical proof to convince the most doubtful to a higher degree of love and allefeting and afflicting with the world will the work of spreading the Gospel. If we deay its power, its critical proof to convince the most doubtful to a higher degree of love and allefeting and afflicting with the world will the work of spreading the Gospel. If we deay its power, its critical proof to convince the most doubtful to do and histowic higher degree of love and allefeting and afflicting and indication.

The prophet speaks of a time, when we will the world will the work of spreading the Gospel of God.

Lave is the grand keystore of the convince the most doubtful to the proof to convince the most doubtful the world will the work of spreading the Gospel of God.

Lave is the grand keystore of the convince the most doubtful the world will the work of the convince the most doubtful the world will the work of great proof to convince the most dou spon us and take us to the gates of sword against nation, neither learn war also will be preached in greater purity, all men, how can we hope, or what here we may see, as we have any more, when the wolf shall do ell. How much could be done if we were assurance have we, that we see the followers seen, the vanity and the sin-down with the lable and the satisfactory. down with the kid, and the eaff and the young lion and the fulling together, and be led by a little child, when the knowledge of the Lord shall cover the knowledge of the Lord. How make nould we all do jir we would now have the holy mountain of the Lord.

How much could we all do jir we would only have the courage and the love of the Lord. Cover the Lord shall be all the love the Lord. The following hymn was written in the board of the Lord.

Vol. 2.-No. 8.

The Use of Affliction.

The substance of the flesh and of mandon, the policy of the flesh and of mandon, the policy of the flesh and groups to the soil. Sometimes, for a while, we gide along in the world happily; every thing seems to go well with a so fir as on business and personal satisfaction are concerned. But the weak of the flesh and mandon, the flesh and grown way, the flesh and the flesh and flesh and flesh that the may be strengthered from this, the may be strengthered from this, the may be strengthered for a while, we gide along in the world happily; every thing seems to go well with as so fir as on business and personal satisfaction are concerned. But all the while we are concerned. But all the while the sale we learn the sale

may come near us and take away a relation of the Lord constant from the most father or a lovel mother, a trust-constant or a lovel mother, a trust-constant or an affectionate wife, a least of the lower of the lowe

Peace! How churming is the sound! eace desired, now is found, Peace with nations, happy peace, Peace on earth, shall still increase

Earth, which once was whelmed with flood Earth, which drank the warrior's blood;

Angels will the praise prolong; Augels anthemed peace on earth Angels same the Saviour's birth

Carist descended from above: Christ has bound old Satan's head; Christ our peace with God has made

Endless beare and endless love Endless joy in heaven above, Endless as the angers of Endless praise to God belongs, J. F. F.

### On Predestination

-both Jews and Gentiles-all nations and if the bride and the Spirit say, of every language and tongue—free Come; if all that hear say, Come; grace for all those who will come and if all that are atthirts shall come; and if 4-7. Moreover, it said, that, These accept it. Now if the greater part are whosever will may come and take the that are with the Lamb, are called, and reproducted and rejected, why are they water of life freely,—can it yet be said eloseen, and faithful. Rive to T.14.

All for this cause God shall send the subject of the cause of the freely,—that God—that Holy, Just and Good

Here let us examine the reason, why strong delision, that they should belie all called: Our Lord exclaims, over that Good—that Holy, Just and Good
that great and popults city dermsdeut: • do who is no respecter of persons,
O Jeruselan, Jeruselan, thou that killest the prophets, and stonest then
knowledge, have reprobated and abanwhich are sent muto thee, how often
downloaned in its ratious dreatures—
which are sent muto thee, how often
downloaned in its ratious dreatures—
which are sent muto thee, how often
downloaned in its ratious dreatures—
which are sent muto thee, how often
downloaned in its ratious dreatures—
the prophets, and stonest them
knowledge, have reprobated and abanreprobated; and by thus examining,
the third is owing to
2: 10-12. But muto them that a
2: 10-12. But muto them that a

death and misery!!

Lord is not sinck concerning his promise, and one to restrict the state of the total control long-suffering to us-ward, not willing Son to be the Savior of the world. 4, the people with one accord gave he that any should perish, but that all 10-14. Who his own self bare our unto those things which Phillip spa that any should perish, but that all should come to repentance, 2Pct. 3: 9. In sim in his own body on the tree, that Moreover, Moses saith, See I have set before the clift and good, eight end good, ed and the and evil; in that I command thee this day, the by God, to Christ also hath once suffered for sins, Christ, they were baptized for sins, Christ, they were baptized for sins, Christ, they were baptized, both me the defined for sins, Christ, they were baptized, both me the sufficient of the command the control of the command t this day to love the Lono thy God, to (Christ also hath once suffered for sins, Christ, they were haptized, both my walk in his ways, and keep his commandments, and his statutes, and his judgments, that thou mayest live and John saw Jesus coming unto hin, he glorible the word of the Lord: and, multiply: and the Lonn thy God shall bless thee in the land whither thou godes to possess it. But if thine heart 1, 29. The Sanaritans said unto the mark for the prize of the high calls turn away, so that thou will not heart, woman, Now we believe, not because of 'God in Christ Jesus, saith the is but shalt be drawn away, and worship of thy saying: for we have heard him other gods, and serve them; I deourselves, and know that this is indeed nounce unto you this day, that ye shall the Christ, the Savior of the world. 4, ren, give diligence to make your surely perish, and that ye shall not pro- 42. God was in Christ, reconciling the long your days upon the land, whither world unto himself, not imputing their things, ye shall never fall. 2 Pethou passest over Jordan to possess it. trespasses unto them. 2 Cor. 5, 19. 1, 10. trespases unto them. 2 Cor. 9, 10.

I call heaven and earth to record this
Thus we see that full atonement is
Aday against you, that I have see the fore
you hie and death, blessing and earth
ing: therefore choose life, that both for ALL who will come, and accept it,
the seal and the seed to the control of the control of

who were finite fillent, refined to come: Mat. 11, 12. 1 ca, they, who were five fillent for when the fillent fillent for when the fillent fi because they were not invited, and can shut it. Rev. 3: 8. Also, The called according to his purpose. For the willingly are ignorant of, that could not? Now when this was showed Spirit and bride say, Come. And let unto belord, he said to his servants, him that heareth, say, Come. And let quickly into the streets and lanes him that is athirst come; and who-limage of his Son, that he might be the water, and in the water, 2 Pet, 3 of the city, and bring in hither the poor, and the mained, and the halt, and the blind. And the servant said, Lord it blind. And the servant said, Lord it leaves the service of the city, and brind and the commanded, and by the servant said, Lord it leaves the servant said that he has no pleasure in the death them he also justified, and whom he called the servant said that he has no pleasure in the death the servant said the servant said the servant said to see the server control to the servant said to see the server control to the servant said the servant said to see the server control to the servant said that the servant said the se unto the servant, (wont into the high) ling that any should perish, but that all 28-30. Again he saith, According as neither cometh to the light, lest ways and hedges, and compel them to should come to repentance; and if he hath chosen us in him, before the come in, that my house may be filled, sets before them life and good, and foundation of the world, that we should 20. Because that, when they kn (14:21,23.) The highway and hedges death and evil, and commands them to be holy and without blame before him only denote the whole world; and this love the Loax their God, to walk in his accords with the commandantents given ways, and to choose life; and Joshua, the adoption of children by Jesus in their fools to the apostic by our Lord Jesus after exhoring the people to fear the Christ, when he ascended to heaven, Loap, and serve him, and to choose for pleasure of his will, to the praise of the Saying, Go who all the world, and the best, says, As for me and not house, the preaches the gospel to every reactione, we will serve the Lour; moreover, if made us accepted in the Beloreet; in probate mind, to do those this material to the control of the grant of t

would I have gathered thy children to-gether, even as a hen gathereth her death and misery!! Would it not be in receiving the message of peace to but obey unrighteousness, indignal getter, even as a nen gathereth ner death and miscry:: Would it not be in receiving the message of peace to jour one immigrationsness, marginal not! Matt. 23, 37.

From these scriptures, and the following, it is plain and evident, that it with the divine attributes?

Here, also, does it not appear you one for food. For our gospel came not unto you in word only, but also in urres, that these, and these only, and the foregoing so unto you in word only, but also in urres, that these, and these only, and the so only, and the second the foregoing so unto you in word only, but also in urres, that these, and these only, and the second the second the second the second the second the second that it is the second th From these scriptures, and the following, it is plain and evident, that it is in the first pain where the gospel, and come to Christ and live; or to remain and come to Christ and live; or to reand come to Christ and live; or to rement for the sins of the whole world,

and come to Christ and live; or to rement for the sins of the whole world,

and come to Christ and live; or to rement for the sins of the whole world,

and come to Christ and live; or to rement for the sins of the whole world,

and come to Christ and live; or to rement for the sins of the whole world,

and come to Christ and live; or to rement for the sins of the whole world,

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and come to Christ and live; or to rement for the sins of the sins of the whole world,

and come to Christ and live; or to rement for the sins of the sins of the sins of the whole world,

and come to Christ and live; or to rement for the sins of the sins per ti and perify: for it is the will of general control of the perify the pe This is evident from many passages in gift came upon all men unto instifica-holy writ. For God has no pleasure tion of life. Rom. 5: 18. And John the word of God, which we heard of us, obstinger and impenitency on the re this is evident from many passages in gift came upon an men inito justificalody writ. For God has no pleasure it ion of life. Rom, 5: 18. And John
in the death of the wicked, as he saith saith that we have an Advocate with
by the prophet, Say unto them, As I the Father, Jesus Christ, the righteons:
by the prophet, Say unto them, as I the Father, Jesus Christ, the righteons:
bive, saith the Lord God, I have no and he is the Prophitation for our sins:
which effectually worketh also in you neek, shall sanddenly be destroyed, at

the two contending acctions of our country are heralded abroad:—

so and live; turn ye, from your evil way;

and live; turn ye, from your evil way;

and live; turn ye, from your evil way;

li, 2. Moreover, Herein is love, not in Judea are in Christ Jesus. 2:;

the two contending acctions of our but that the wisked turn from his way sins of the whole world. 1. John 2: followers of the churches of God whis and live; turn ye, from your evil way;

the two contending acctions of our but that the wisked turn from his way sins of the whole world. 1. John 2: followers of the churches of God whis and live; turn ye, from your evil way;

the two contending acctions of our but that the wisked turn from his way sins of the whole world. 1. John 2: followers of the churches of God whis and live; turn ye, from your evil way;

and live; turn ye, from your evil way;

the two contending acctions of the churches of God whis are the churches of the spired apostle. Phil. 8, 14, And ing and election sure : for if ye do th

thou and thy seed may live; that thon by faith in Jesus Christ.

But here lot us examine what is the Ent there lot us examine what is the cause that but few are chosen. Is it wis Joshun saith to Israel: Now there and eknowledge that, according to the is thy life. Dent. 30, 15-20, Like-loss who did not come, as regent to those who did not come, as the goal with thou mayes to even the invitation was as regent to those who did not come, as the goal with your fathers served to those who came? and even those lond the third with the goal which your fathers served to those who came? And even those lond the goal which your fathers served to those who came? They press toward the mark of the prize of the high calling of God to the goal which your fathers served to those who did not come, as the goal which your fathers served to those who came? And the violent take ut the goal which your fathers served to those who came? The press toward the mark of the prize of the high calling of God to the prize of the high calling of God to the prize of the high calling of God to the prize of the high calling of God to the prize of the high calling of God to the prize of the high calling of God to the prize of the high calling and election sure—and the contract take ut the god which your fathers served to those who did not come, as the god which your fathers served to those who did not come, as the god which your fathers when the god which the

blood, the forgiveness of sins, necord—28. And with all deceivablenes ing to the riches of his grace. Eph. 1, unrighteonsucss in them that per

pleasure in the death of the wicked; and not for ours only, but also for the that believe. For ye, brethren, became that without remedy. Prov. 29, 1.

stle Paul, "For it is God that work-

rodnee in them a willingness, without my restraint, to come to the Savior

ee in the day of Christ, that I hav

The True Vine-

F Concluded 1

B Paul, "For it is God that workyon both to will and to do of his

The import of these words is obvious.

The import of these words is obvious.

The import of these words is obvious.

The more of these words is obvious.

The more of these words is obvious.

The relation existing between Christ

In ore than the form of godliness, with good pressure (LTML 2, 13), that man | and his people, is intinate as the conjunction of the property of this intimate union with and no nothing towards his soull's saliyation, but that all is from the Lord | When Christ calls himself the Shepjetherh eb es swed or lost? But by the Christ calls himself the Shepjether of Paul we understand that |

""" be described by the chiral state of the clared property operates on the minds |

"" be denominated the Head of the clared property operates on the minds |

"" be defined by the clared property of the clared property I graciously operates on the minds church, his children are members. So nen, by the preaching of the word and the influence of the Holy Spirit, to vine, his children are branches. The idea is emphatically that of union.

The branches are the same kind of and seek their soul's salvation; and this w ood as the vine, and are nourished by eems to be intimated by the apostle in the same fluids. So true christians are he preceding and succeeding verses, the same as Christ, in the spirit and there he says, Wherefore, my beloved, temper of their minds, and derive their ye have always obeyed, not as in nutriment from the same spiritual sources. The same mind is in them. ay absence, work out your own sal-ion with fear and trembling.—Holdno forth the word of life: that I may they have been with Jesus

The branches derive all their ed 12: 16. liness from the vine; and indeed they add comeliness to it. So Christians But here it should be noticed, that are adorned with the beauty of holiness this willinguess which is produced only so far as they are clothed with the minds of men by the means of the righteonsness of Christ. They have race, as said above, the carnal mind no moral attractions of their own, in dependent of Christ. All their graces, he adversary of sonly operates to pro- too, contribute in return to the mora obey the call beauties of their Savior. and voice of the Lord, and to walk in sees more in him to admire, when him is ways: Here man is brought into a followers are holy. They are so generally regarded as the "branches," that wo opposite natures within him, religion is honored or disgraced in the amely, the inward man, and the naview of men, according as they are

aral man; and these are differently faithful or otherwise.

The branches also draw their Of this the apostle saith, I strength from the vine. The branches nd then a law, that when I would do do not support the vine, but the vine sood, evil is present with me. For I supports the branches. The former ledight in the law of God, after the in-ard man; but I see and, after the in-ard man; but I see another law in ny members warring against the law Christian's strength? Can he bear fruit, yea, can he live spiritually, with wity to the law of sin which is in my sembers. Rom. 7: 21-23. Again he the branch cannot bear fruit of itself, ath, For the flesh lusteth against the except it abide in the vine, no more said, for the mean instein against the except it and on the vine, no more spirit, and the Spirit against the flesh; and these are contrary the one to the out ine ye can do nothing." Weak sher; so that you cannot do the things and wordliess is the believer without hat you would. Gal. 5: 17. Hence the aid of his divine master! anl asks Know ve not that to whom

Says Barnes upon this figure, as a side of the second ience unto righteousuess? Rom. 6: of each branch and tendril passes And Peter saith, For of whom a through the main stalk, or the vine, that springs from the earth. So Jesus Frond distant monatains each the flying joy, rought in bondage. 2 let; 2, 19. In is the source of all real strength and its conflict is set before us, as Moses greated bit is displayed. et before the children of Israel, LIFE tains the same relation to his disciples DEATH-blessing and enrsing- that a parent stalk does to the branchrefore let us choose life. Let us fight es. \* \* erefore let us shoose life. Let us fight es. \* \* We become united to him will drop their freshness and perish; e good fight of faith, lay hold on in all our interests, and have common but this is always green. Others bear Mernal life, whereinto we are called, feelings, common desires, and a common destiny with him. We seek the are calling and election sure; that we same objects; are willing to encounter full which, taken immoderately, in the same trials, contemp, persecutions, the same trials, contemp, persecutions, the day of the same trials, entering the same trials, entering to encounter full which, taken immoderately, in jures the partials which taken immoderately, in jures the partial which taken immoderately in jures the partial which taken immoderately in jures the partial which taken immoderately in jures with strength; of imperfection with perfection; of a dying nature with a living Savior; of a lost sinuer with an muchanging Friend and Redeemer. It is the most tender and intimate of all

It frequently happens that an indivi The poion of Christ and his followers The minor of Christ and his followers as wymobilized by the vine and its symbolized by the vine and its standers.

This was probably the principal idea at Christ intended to communicate, the communicate, the communicate is the communicate.

All feel intensely, "I am the true vine, and my Father is when his life is in iconardy, and rejoice Every branch in me equally when he walks unharmed hat beareth not fruit he taketh away; faithful ruler is an example of this kind.

Let the destroyer lay him low, and his

greeth it, that it may bring forth more kingdom feels the shock from center to Tuit," "Abide in me, and I in you.

As the branch cannot bear fruit of itwhat interests depend upon its mitter est, except it abide in the vine, no more than 2, except to abide in me. I am the vine, ye are the branches; he that and all is interests are scattered. And stander in me, and I in him, the same yet, these are not examples of absolute brageth forth much fruit; for without dependence. Governments have with on the year on to onlying. If a man abide we can do nothing. If a man abide we can do nothing. If a man abide we can do nothing. If a man abide with the properties of absolute or dependence. One man dependence of the properties of absolute or dependence. One man dependence of the properties of the properties of absolute or dependence. One man dependence of the properties of absolute or dependence. One man dependence of the properties of the properties of absolute or dependence. One man dependence of the properties of the p

Lastly, some may yet object and say, and east them into the fire, and they heads were no more; but no Christian hat according to the words of the are burned." od pleasure" (Phil. 2, 13), that man and his people, is intimate as the con- out preserving this intimate union with

To this intimate union, reference is

made in the Scriptures in all those

THE HERALD OF TRUTH.

passages, where expressions of kindness or contempt towards Christ's followers, are represented as being made to Christ himself. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'
When Saul was on his way to Damas cus, to perseente the Saints, the Lord addressed him thus: "Saul, Saul, why perseentest thou me?" every instance, where this subject i remarked upon in the Scriptures, what done to the Church, is said done to Christ. This is a marked way of expressing the union of the church with its head. No union could be more with its head. No union could be more intimate and endearing. Saints abide in Christ, and they in him. "I am the vine; ye are the branches." Here we have a view of the nature of that union that will characterize the earth, when union with Christ will be the source and assurance of that reign of joy. is one of the fruits that true sympathy with Christ produces. Heart feels with heart. Love responds to love. A type of its blessed character is had in a c tom that prevails among the shepherds upon the mountains of Switzerland. "When the last rays of the sun gild the summit of the Alps, the shepherd who dwells the highest on the mountains takes his horn, which is like a speaking trumpet, and is used to convey sounds to a great distance, and calls aloud,
Praised be the Lord.' As soon as he is heard, the neighboring shepherds leave their hnts and repeat the words. The sound lasts many minutes; for every echo of the mountains, and grotto of the rocks, repeats the name "God." In like manner this bond of Christian sympathy with Christ, will be the pledge of that glorious season,

Shout to each other, and the mountain lops

"I am the TRUE vine!" Other vines only a single "manner of fruit"; this yields "twelve." Others vio hall give at that day, unto all them God shall be ome, and his eternal Others provide only for the body and hat love his appearance. 2 Tim. 4:8. abode ones. It is a union of weakness time; but this for the soul and eternity.

> Christian! Every attempt to be hely without Christ, is worse than vain. The branch cannot bear fruit, except it abide in the vme. It emmot say to the vine, "I have no need of thee ther can the vine say to it, "I have no need of you." Though you are one of the "smallest and lowest branches of the true vine," your life as really de-pends upon Christ, and is as essential the true vine, the beauty and excellency of the Fail not to recognize and seek pathy with your welcome Savior. In people, to see such dear young the great day of account, let it appear that you did abide in Christ, and he in YOU. W. M. THAVER

From the American Mess A Crumb from the Bible.

"Fear thon not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my rightconsuess."

Who that reads with attention the man-for man as a sinner-for man as a sufferer-for man as an immortal be

What words it utters!—words infaith, fortitude, hope, and joy-words assuaging his sorrows, hinding up his assunging his sorrows, hinding up his wounded heart, wiping his tears, and imparting to him "joy in believing,"
It presents God to his mind in the

love of his heart, the faithfulness of his word, the power of his arm, and the smiles of his grace; lets down on his soul a ray of the sunlight of heaven; is as "green pastures" and "still wat ers;" yea, as "a feast of fat things full of marrow," on which he feeds and drinks, and rests in perfect security. It affords him light in darkest seasons, and "songs in the night" of severest

Read the above promise, and say if what we have said of the Bible is not so.

If the other promises of God are "great and precions," surely this one is "exceedingly so;" or rather, it is in its own self a cluster of "exceeding great and precious promises," bound together by the golden band of "I am thy God."

This one cluster might suffice the Christian, were there not another promise in the Scriptures of truth; for what can he want that it does not contain 9 In all the variety of trying eir cumstances in which he can be placed, it adapts itself to them all, saying, "Fear thou not; be thou not dismayed for I am thy God." Enough, Lord. Enough, Lord, enough. Amen. Hallelnjah.

Account of a Journey.

Dear Brother in Christ :- I will endeavor to give you a short account of a journey which I made to Fairfield County, Ohio. I left Delphos on the last day of May and arrived in Bremen, Fairfield Co., the next day, about noon, where I was met by my brother-in-law, Geo. Mumaw, from Holmes Co., who accompanied me two miles to my fa ther's, where we had meeting the same day at 3 o'clock in the There I met a goodly number of my old friends and acquaintances, and was heartily glad to meet them once more

On the 3d of June we had meeting at Turkey Run M. H., some 4 miles distant, and on the 4th we again had communion meeting at the place. The house was well filled, and nearly all the brethren and sisters considered themselves worthy to partake of the emblems of the broken body and the shed blood of Jesus Christ.

On the 6th we again had meeting at Turkey Run M. H., where two precious souls were added to the Church by water baptism. They saw the need of a Savior, and became willing to con ply with the requirements of the gospel.
Oh, how joyful it is to both parents become willing to bid farewell to the world, to sin, and Satan! It will cause joy in Heaven among the holy angels, over one sinner that repenteth.

On Thursday the 8th, we again had Old men are indeed long shadows, ordained two ministers, and one dea-

be long remembered by some. The intention was to ordain oldy one minister and as his intention is to remove to his former home in Virginia in the Fall (from whence he was driven by the late war), it was thought best to ordain two, as it would have been rather hard for young minister to be left all alone. which also was the wish of the majority of the Church

ad Satan may prevail over her no

leave of my dear, aged father, and brother Henry, and went to spend the night with brother Landis. We enjoyed ourselves well fogether, perhaps Jacob Bowman's Church at Canal Win chester, Franklin Co. We proceeded on our way some five or six miles to Joseph Kurtz's, where we took breakad visited an aged sister, the wi-She is a member of the great age. The psalmist says, "The days of our years are three score years and ten; and if by reason of strength they be four score, yet is their strength tabor and sorrow;" and the prophetess Anna, we read, "was of a great age, but this aged widow has exceeded ever for ther in her old age, that she may be a widow like old Anna, serving God "The Father leveth the Son, and show on which we held communion services ther judgeth no man; but hath commit they are faithful and true to their pro- Father, which hath sent him.

home the next morning at day-break, and, thanks he to God, found all well.

brothren in Fairfield Co., and whoever can make it suit, to travel that way and both the young ministers and the young members become discouraged.

Written out of love, from your well-

GEO. BRENNEMAN. Delphos, Allen Co., Ohio. June 1865.

ESTREM any condition better than sinful one, and choose rather to suffer the worst than sin in the least,

Christ's Mission on Earth-

"All that the Falter giveth me, shall I will give you rest. Take my yoke come to me: and him that it may be well with you. I may be well all through Jesus, the immaculate lamb, the come is a should believe, by the come of the come is a should believe, by the come of the come is a should believe, by the come of t an Almighty God, the Father, by whom heaven and earth, and all things are made. God said "And it shall come e made. God said "And it shall come perishable crown of glory. Then, come rests and eternal welfare. Accept pass, when I bring a cloud over the perishable crown of glory. Then, come worthy offers to you, become obedience the law shall be received to Jesus. He came first to you, and de Jesus. earth, that the bow shall be seen in the On the 9th, brother Henry Brenne, the working and myself, went some and his wite, and myself, went some eight or nine miles to visit a young we not the working a period at once, of the existence of an eight or nine miles to visit a young we not who was martle to be persent at one exceedings. She was haptized, and preceived as a sister into the Church, while upon her siek-held; and thanks be to God, we found her strong in the faith, and well grounded upon that rock and grounded proportion of this magnificent arch, formed by the sure foundation, which is Jesus Christ. May the Lead be with her nade clothe her with the robe of righteons, nees, that she may turn heck an more. The sight of it should but grow in garee and be strong it that the work of mere. The sight of it should be trained by the marting of the The sight of it should over strengthen our faith, and swaken in us to head the admonitions of our conscience, that in our arts and manner of fife we may give to God all glory and henor. But He displays not less his guodness and mercy towards us, than his power and greatness. Therefore, while the works of his wondruss power and waken in us our highest admiration, he found more than the power and the same than the world, and I come to the mable to work out your sould seal with the world, and I come to the mable to work out your sould seal with the world, and I come to the mable to work out your sould seal with the world, and I come to the same those, who thou hast given made heave. While the works of his wondras us, the world, and I come to the world, and I come to the world, and I come to the sould be fast and heave the world, and I come to the world, and in the world, and I come to the world, and I come to the world, and in the world, and in the world, and was in the world, and when the world, and was in the world, and when the world, and whe he week, and not be the world and when the world, and wh in well-doing, but may remember that life we may give to God all glory and the crown of life is not promised in the honor. But He displays not less his beginning, but he that is faithful to the end, the same shall be saved.

goodness and increy towards us, than his power and greatness. Therefore, eginning, but he that is some only, the same shall be saved. In the evening after our return I took while the works of his wondrous power awaken in us our highest admiration, while the works of his wondrous power awaken in us our highest admiration, while the works of his wondrous power awaken in us our highest admiration, his unspeakable goodness to our fallen race should call forth our warmest affection toward Iliu. His promises shall hear the voice of the Son of God: John 17: 9-15. and they that hear shall live." While last time in this world; and the next to all his children that faithfully seek to before daylight, to take me to brother truth. What gratitude should not such many who are spiritually dead in sin are hearing the voice of the Son of God assurances awaken in our hearts as awakening to repentance, and turning to God, oh! do you also hasten to be these "God so loved the world that he gave his only begotten Son, that wise, and permit the sound of his voice whosoever believeth in him, should to pierce to your soul, and awaken you not perish, but have everlosting life. to repentance and hamble confession For God sent not his Son into the before the Lord, and to obedience to world to condemn the world, but that the world through him might be saved. his holy will, that you may obtain pardon of your sins and live forever, is ever willing to receive you and He that believeth on him, is not con-demned: but he that believeth not, is in no wise cast out" any that Iruly seek him, and will hear his voice. "They condemned already, because he hath not believed in the name of the only begotten son of God." John 3: 16-18. that hear shall live." Then hear th Savior's voice and come to him while "The Father leveth the Son, and hath you are young, lest the spirit of grace given all things into bis hand. He that believeth on the Son hath everlastthis age, being about four score and ing life; and he that believeth not the seven years. Oh, may the Lord com-Youth is the season in which to begin a good work, that it may be well with on when old age comes on. Hear, of God abideth on him." Verse 35, 36, a winow fike our summa serving over with fasting and prayer, night and day. We comforted her as well as we could, and prayed with her; and taking our than these that ye may marvel. For "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, cure, we arrived at brother Bow- as the Father raised up the dead, and when thou shalt say, I have no pleasure man's in good time and spent the night quickeneth them; even so the Son there. The next day was the Sabbath quickeneth whom ye will. For the Fa in them." Abandon the hope of finding happiness in the enjoyment of worldly pleasure, fall down at the feet of Jesus. at the Meeting House there. They ap- ted all judgment unto the Son: that and seek his morey and the forgiveness of your sins. He gives us every assur-ance that we can desire, to inspire us perared to be in union and harmony, all men should honor the Son, even as and nearly all communed together, they honor the Pather. He that honor they are but a small number, yet if oreth not the Son, honoreth not the with hope and courage to come to him "Whatsoever ye shall ask in my name," roises and their God, he will be with verily, I say unto you, He that heareth he says "that will I do that the Eather to and bless them, even as though my word, and believeth on him that y were a greater number. a greater number.

owing morning, brother Da
over morning, brother Da
over morning brother Da
over morning into condemnation; but is

conseal from death nuto life. Verily, ask any thing in my name. I will do it. If ye love me keep my commandments. And I will pray the Father, and he shall Marin took met o Columbus, where reach the case and arrived safe at each seat morning at day-break, l, flanks he to God, found all wells. give you another Comforter, that he may abide with you forever; even the Spirit of tenth - whom the world cannot receive, because it seeth him not, nei ther knoweth him." John 14: 13-17 And now in conclusion I will take the fiberty to ask my brethren in the the Father hath life in kinself, so hath unhistry, to remember these young he given to the Son to have life in himbe given to the Son to have life in him-self; and hath given him authority to expente indement the life in him-self; and hath given him authority to make you happy forever. Throng him only can we be saved, and throng exocute indgment also, because he is visit them, as this would certainly be the Son of man." John 5: 20-27, very encouraging to them, especially. Thus Jesus, the Son of God, came to very encouraging to them, especially after brother Landis leaves them, less them, less them to save that which was lost, better family ministers and the voning. It is easy, stem and to save that which was lost, better the save, stem and to save that which was lost, better the save, stem and to save that which was lost, better the save, stem and to save that which was lost, better the save, stem and to save that which was lost, better the save, stem and to save that which was lost, better the save, stem and to save that which was lost, better the save stem and to save that which was lost, better the save stem and to save that which was lost, better the save stem and to save that which was lost, better the save stem and to save that which was lost, better the save stem and to save that which was lost, better the save stem and to save that which was lost, better the save stem and to save that which was lost, better the save stem and to save that which was lost, better the save stem and the He says, "I came down from Heaven, He says, "I came down from Heaven, the voices of minute samers and to the time own will, but the will of Engigye. "Hint that count in the time I flim that sent me," John 6: 38. Leav. will me wise cast out." Be not up this Father's throne, the scattled position, to came down to this lost world of you. Each one of us must act for osave the human family from every. to save the human family from everto save the luminar family from ever-lasting death; which neither man nor-angel was able to do. He was the ap-pointed Mediator and Redeemer of the gospel of Jesus Christ, be your standwords, to we us from the second death,
Then think what would have become
Then think what would have become

save. How compassionately he bids us come to him. "Come unto me, all happy mansions. Engage heartily ye that labor, and are heavy laden, and this ardnows and all important wor ocase to me: and his father giveth me, shall will give you rest. Take my yoke that it may be well with you. The moon to me: and his father coment to me: for I am it will give you rest. Take my yoke in that it may be well with you. The moon will be and health in the father than the moon that it may be well with you. The moon and health is been than the moon and health in the father than the moon and and health in health and health one's interest to do so. Who heeds him, that he may give you eternal libs voice, will be rewarded with an immade the kind offer to save you, to to his commandment and be truly be found among those of whom the Sa- I pray not that thou shouldest tal vior speaks, when he says, "The hom them out of the world, but that the is coming, and now is, when the dead shouldest keep them from the evil

Jony D. Hersney

For the "Herald of Test A Contrast.

In No. 17 of the Herald we an article, entitled "The Happy Marin which are set forth some of the let ing virtues of the Christian. There certainly no creature on carth happy as he in whom are found t most sacred virtues of the religion of o Lord and Savior Jesus Christ. The is none so much to be admired and and affection none in whom we have such perfect confidence, as thumble, self-denying follower of Jest He only is, by his faithfulness at obedience to the teaching and examt of our Saviour, worthy of the exalt ture on earth so blessed and happy ity, as the man who is willing to d Jesus, by honor and dishonor, by e eport and good report.

The Christian is happy and can oice with holy trust and confidence hour of affliction, persecution, and s fering. We find that the apostles our Lord and Savior rejoiced that the were counted worthy to suffer sha for the name of the Lord Jesus. Act 41. Paul and Silas, when many str were laid upon them and they cast into the inner prison, with the feet made fast in the stocks, w cheorful and happy in praying, singing praise to the dark and solitary hour of midnis Acts 16. The very familiar lange of the poet may serve here as a sab of appropriate reflection, in which truthfully and impressively chims.

"Oh! how happy are they Who their Savior obey, And have laid up their treasu above," &c.

Beautiful indeed and pleasant to c emplate may be the subject before the contemplation of which is w suited to encourage and stimulate in the practice of those virtues and world, to save us from the second death.
Then think what would have become of life; but look to the followers of Lecture of us, if Jesse had not been willing to save Christ for examples to imitate, if

THE MISERABLE MAN. Wretched truly is the man who lives only for himself reads not the Bible, yr, if he reads it, heeds not the divine injunction, "Thou shalt love thy neigh-bor as thyself." He feels no sympathy. infortunate neighbor whose lot it may be to be poor in this world! Unwilling to bestow of his bounty, to alleviate the wants and consequent sufferings of those poor to whom it is his duty to do good, he must endure the misgivings

grasp after wealth and vainly look for comfort there, while he as vainly seek to render his mind tranquil and easy by reasonings within himself like these: off noor men had labored and managed in the affairs of this world, as I hav done, they would not be thus destitute of the means of sustenance. That they are poor is all their own fault. I cannot afford to give to my poor neighbor that, for which I have labored hard."

onsideration of the opposite character and see the contrast. This character

will describe as

O miserable man! "who art thou that repliest against God?" Pause a moment: reflect upon God's word, and you will find that yours is but carnal reasoning. That there are those whose own fault it is that they are poor, is readily admitted; and Paul expressly says, in reference to such, that "if any 2 Thess 3: 10 This truth, however, does not exempt me-does not exempt oined on us by our ever blessed Savior. when he says, "ye have the poor with you always, and whensoever ye will ye may do them good. We may therefore infer that when we do not find opportunities for "doing good" to those poor whom we have with us "always." he only reason that may be attributed is this, that we are not willing to do so, Let us then take heed to our ways that we fall not into such follies and vices. into this carnal reasoning and disobe-dience to God's word, that our lot in the end be not that of "the miserable May God keep us from falling into that deplorable state of misery and to whom as God has declared in his word, "there is no peace;" to which I trust every reader may heartily say Amen; to which my longing heart shall

re-echo and respond Amen. D. BRENNEMAN. Eikhart, Ind.

> Selected Our Trust.

I will bless the Lord at all times; his praise shall continually be in my mouth Ps. 34 : 1.

For in sin he is my Redeemer: in slokness my Physician; in darkness my Morning Star; in the day my Sun; in danger my strong Deliverer; in sorrow my Comforter; in hunger my living Bread from heaven; in thirst the Water of life; in weakness my Strength; i outh my Guide; in old age my Staff my Way; in prosperity my true Riches; among friends the One who sticketh closer than a brother; in life the One altogether levely; in death my Life; in eternity my Heaven; my All in all.

Advantages of Patience.-It is but reasonable to bear that accident patiently which God sends, since impatience does but entangle us, like the fluttering of a bird in a net, but can-not at all case our trouble or prevent the accident; it must be run through, and therefore it were better we compose ourselves to a patient than to a troubled and miserable suffering-JeThe Kingdom of God First,

It is often spoken of as a matter of wonder that the impenitent show so little concern for their souls, when they are in such awful danger. It is a mat-ter of easy solution. It is because 'hristians show so little concern for If every Christian parent would show for his impenitent child the same anxiety for his soul that he does for his worldly interests, we should soon see crowd of inquirers pressing anxiously
up to the little wicket gate begging for dmittance. It is this indifference of npenitent ones so great, and the con-

How carefully the parent provides or his child's temporal wants, rejoicing over all his successes, and growing much elated when some time of the wheel of fortune brings him into an atmosphere of great worldly prosperity without and that yenny have lack hot salvation was the great good to be quinted in our little day of possibilities. "Now, my beloved reading the strip time and presented without, and that yenny have lack hot salvation was the great good to be "style the search the Seriphures to get great of this world can boast of; and the right understanding of the world." ed in our little day of probation,

What should we think of a parent ho, when a child lay dying of a fearind disease, should engross the last few with at 18 toots will that we do can ever approach toward God. Its find disease, should engross the last few with all men. Paul says: "If it he to repent and come to Him. St. Paul fair decorations about his conch, which possible, as much as lich in you, live about the conch, which possible, as much as lich in you, live about take off his attention from his peaceably with all men." fearful situation?

"Crown me with roses, cover me

rith flowers, let me die to the sound of delicious music," said Mirabeau, as he ascended the scaffold; and though we shrink from such refined trifling at such a moment, are we not often guilty of

even greater? What matter though we strew the athway with fragrant flowers, when it is surely leading the unwary er on to the yawning abyss of destruction! How we recoil with horror from parent to lead his child up to the de vonring flames to see himperish before his eyes! And yet this is precisely what Christian parents are doing with regard to the souls of their children. The fires of hell are burning just be neath them. The next step they take they may fall into its devouring flames. And yet they take far less pains to re ene them than they do to make the way smooth and pleasant which leads down to it. And while we "are busy here and there, behold he is gone to their duty by the despairing cry a child on his death-bed, and th of that ery has wrong through their

Avoid Giving Offense.

soul forever afterward. Oh,

wait for such an awakening! L. L.

in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition 2 - 6

Now, brethren, let us reflect on these words so that not any of as walk dis-orderly. For this would separate the brotherhood. Let us follow after righthrotherhood. Let us follow after rightconsuess, and love, and peace, and be
all of one mind. Paul further says:
"For yourselves know how ye englet to
follow us: for we behaved not omselves disorderly among you." There
may be many ways of waking disortimay be many ways of waking disorderly; as in vain babblings, in foolish
talking, in taking advantages of one
another, &c. Now, methinks that the
Lord Jesus Christ has not come in vain.

the world and resolve he necessity. Between man
every specific process of the consistency of the pure of the power and
influence of bis gracious Sprint. Bend
your will to the will of tool. Renounce
(Ghost.—W. A. Emers.

Chost.—W. A. Emers.

Constitute of the Mastersay? "Bather, forzive there,
to work not what they do?" His
work and the power of Status to God,
from lasts and worldly pleasures to
may be many ways of waking disorinduced to list.

The power and in the Mastersay? "Bather, forzive there,
to be know not what they do?" His
work and the power of Status to God,
from lasts and worldly pleasures to
may be many any of ways to bring man to a to him
from lasts and worldly pleasures to
may be many they are the power of Status to God,
and between man and lois
everywhere a spirit of Christianity
over will to the will of tool. Renounce
(Ghost.—W. A. Emers.

The Mastersay? "Bather, forzive there,
work will be worked in your selftop ways and do, and between man
is everywhere a spirit of Christianity
over will to the will of tool. Renounce
(Ghost.—W. A. Emers.)

The constitute the power of the properties of the power and
the Mastersay? "Bather, forzive there,
work will be power of Status to God,
world, was to bring unto the world, wa c another, &c. Now, methinks that the your will to the will of God. Renounce Gloss Christ has not come in vain to world and resolve he neeforth to to suffer upon the cross for fallen man, live a godly life. Look to God for Lets draw night unto God, and He strength to walk according to his complying the tors. We should mands, and fear not what the world have trible our time away in idlences; for puny think of you or do to you. When are not matter. They have a voice, and we have surely to die and to appear be you can feel yourself thus willing and their cartory is of great prevalency for the judgment seat of Christ, to ready to submit to God and obey all with the Almighty God.

give an account of our deeds done in things commanded by Him; when you give an account of our decess done in tunings commanded by tring, when you the body, whether they be good or evil. can thus exercise a living faith in the Let us then spend our time in well. Savior; then you show forth evidence doing, and in obedience to the gospel that you are born again, that you are of Jesus Christ, that no man go beyond! born of water and of the Spirlt, that and defrand his brother in any matter; you are a new creature in Jesus Christ, because the Lord is the avenger of all You will rejoice and feel that old seach, as we also have forewaried you, things are passing away, and all things and testified; 1 Thess. 4: 6. Now, becoming new. The apostle Panl says, brethren, we should so live in brotherly love toward each other that it may be God, they are the sons of God. For tove toward each other that it may be 'coot, they are the sous of God. For said of us, as we read in the 0th and 10th verse of this chapter, viz: "But, bondage again to fear; but ye have reas touching brotherly love, ye need not civied the Spirit of adoption, whereby that I write unto you; for ye yourselves are taught of God to love one another, self beareth witness with are laught of God to love one another, settlements with our spirit, And indeed ye do it toward all the threthern which are in all Macdonin; 8:14). This world is to the righteons but we bescene yon, brethren, that ye increase more and more; and that ye them a world of hope; the future will be to increase more and more; and that ye study, to be quiet, and to do your own of the regenerated is a far higher adbusiness, and to work with your own vancement than that of any worldly the right understanding of the word of it is only by passing through this state God, and to have a willing heart to do this will. It is God's will that we do can ever approach toward God. He

DAVID TYSON

For the "Herald of Trutle." Necessity of Regeneration.

My dear reader, taking these words pise and reject it. My dear reader, taking these words pise and reject it. Those who are as utest by which to judge who are willing to receive his truth are called the theirs of elernal happiness, we find that they exclude many thousands in our present age from a true hope in the promises of the gospel. I would therefore entreaty on and all to when the promises of the gospel. I would therefore entreaty on and all to when the form of the promises of the gospel. I would therefore entreaty on and all to when the form of the promises of the gospel. I would the promise of the gospel. I would the gospel of the gospel. I would the gospel of the the word of salvation has come, that with this life, and that we may be acyon do not slight or reject the offered mercy, but at once resolve to read sincerely and to examine devonly the God. word of God in order to learn what the will of God and your duty to Him is, that you may become the humble child of his grace, and be made worthy to receive the great benefits of his mito receive the great occurs of the sale changeable goodness. If we repent, believe, and are baptized, we shall be saved. That which is born of the flesh uished from all other kings and potenteannot enter into the kingdom of God, or, as St. Paul says, "flesh and blood or, as St. Paul says, "flesh and blood expensed interit the kingboard of God."

But we must be born again: we must be born of water and of the Spirit: we be born of water and of the Spirit: we have be born of God, before we can be called the children of tool. This is a work which it is not in our power to do of ourselves; it is by the power of merch peace pencel his mount to teach do of ourselves; it is by the power of merch peace pencel his mount to teach do of ourselves; it is by the power of merch peace pencel his mount to teach the food agrave that we are help accordances?" Did to speak of in
this coverage of Pence?" When the angels we have their headings of the angels of the angels of the pencels. The pencels is mounted to the pool will towards men.

When He opened his mount to teach the people, what he he speak God enclares? "Hat not your examines that he was the pencels and the speak of in-

it is only by passing through this state of the truth" (1 Tim. 2: 4). God is no respecter of persons; He invites all alike, since all are the work of His hand. He is willing to bestow on us blessings both natural and spiritual, Except a man be born of water and angels. We as free agents have it in of the Spirit, he cannot enter in the our power to labor for and obtain that kingdom of God. John 3: 5. eternal abode of happiness, or to des-

The Prince of Peace

ates? Is it not by the name of the 'Prince of Peace?" When the angels

His grace is working on every heart, inries? "If ye do not forgive men their and if we work heartily with him, he trespusses, neither will your heavenly and if We work merrity with non, are prespasses, maner wan you occurred will bestow on as new power, change faither forgive you your trespasses, as and make us more like himself from the last be fell into the hands of day to day until our body of sin and lise cannies, and when they crucified corruption shall fall and moulder in the him, what did be do? Did be call the state of th corruption shall fall and monitor in the dust and we shall fries in the last day pure and hely as he is pure and holy, and he permitted to dwell with Him in-purity, holiness and everlasting joy. Be wise, then, and give room to the the Mastersan? "Father, forgive there, actual that is washing in you so the know not what they do?". His

## The Wife of Lot.

in obedience to it we here take occa-sion to address some, who though not to two men of that gay but devoted generally interested in the study of the Bible, nor in such volumes as this, may nevertheless glance over its pages, either accidentally or at the suggestion of a friend.

Do not be offended that we charge

you with the same faults as she pos-sessed, who was made a perpetual monument of folly, and whom you have ever been accustomed to regard with dislike, and whom you think you do not in any particular resemble.

Have you ever seriously considered eommitted? Are you quite sure that you are not chargeable with like foolshness? Lot and his family dwelt in Sodom, a place where not a single righteons man or worshiper of the true God could be found, save himself. The cry of the wickedness of that wicked city rose up to heaven, and God determined to destroy it. He sent an angel, who warned Lot to flee, with all his honsehold, to the mountains, and to go in such haste as not to east a single clance behind, lest the scorel your them before they reached a place of safety. They went; but the wife and mother, not believing the message of the angel, and grieved at leaving her home and worldly possessions, turned a lingering, longing look back on the doomed city, and was instantly destroyed. Her sin was unbelief .its fruit was disobedience to the direct

command of God. You dear friends, live in a world in which like sentence has gone forth.
"The earth, and the works that are therein, shall be burned up." Do you believe this word of God? Perhaps you will answer that it is of little con-sequence whether you do believe or not, as the day is far distant, and will word of God which is addressed to you. "It is appointed unto men once to die." Do you believe this? You will say it is preposterous to ask such a question. We know that we shall die: we must believe that. But do you act as if you believed it? Are you pre-pared for it? When the summons comes, will it find you willing to leave this world, and all its pleasures, and enter at God's command on untried scenes? There is yet another message which God is even now speaking in "He that believeth on the Son hath everlasting life; be that believeth not the Son shall not see life, but the wrath of God abideth on him." this message any more acceptable to you than was that of the angel to Lot's wife? Do you credit it at all? Are you daily instructing your children, those who are so precious to you that you would shield them with your life rom harm, to fice from this fearful wrath? When you lie down at night and when you wake, do you carnestly pray for merey for them and for your self? Do you lead their young affeetions to the Savior, as the one most worthy of their love? Do you teach them to bend the knee and fold the little hands in prayer? Is there apvthing in your daily life to convince them that you fully believe this truth of God's word? Do you not rather so live as to prove yourselves participators in the very sins of Lot's wife,-un belief and disobedience?

We beg you by your peace of mind. by your own eternal welfare, by your love for the immortal beings committed to your care, by the death and atoning ifice of your Lord and Savior Jesus

cherishing expectations for your loved the best do.

ones, which such views as these would "Remember Lat's Wife."

disturb and destroy. In this also, your eigenmatances are not unlike those of the mother of Lot's children. She city. Doubtless she rejoiced in what she considered their good fortune and one of the seventy disciples; but this ters, and the result of their early train- the doctrines and preach the glad tidters, and the result of their early train-ing? Seck the history in the book of ings of the Gospel; but it does not ap-ing? Seck the history in the book of ings of the Gospel; but it does not ap-God, and do not turn away with dis-pear that Stephen and the six other dicting influence of partiality, and the clear of all such dangers. minded, ungodly mother has no secur-ity for the upright conduct of her chiln, even according to the low stand-

### "From the World's Crisis." Let Your Light Shine.

The Savior represents his follower as the light of the world. "Ye are the light of the world. A city that is set a hill cannot be hid. Noither de men light a candle and put it nude bushel, but on a candlestick; and i giveth light unto all that are in the What an impressive lesson ionse." we should learn from this beautiful comparison of the Lord, "who spake as never man spake;" From this we not only see the importance of walking in the light, but of reflecting it al Jesus says, "Let your light so shine before men that they may see your good works and glorify your Fa-ther in heaven,"

Let us watch unto prayer, that we may show forth the praises of Him who has called us out of darkness into his narvelons light. As we grow in know-edge of the truth, may this light shine brighter and brighter nutoperfect day; and "follow on to know the Lord, who s as the morning light," Let us live in the Spirit, and "through the Spirit et us strive to be humble, out of self, suffering patiently, making Christ our example, following his steps: "Who example, following his steps: "Who did no sin, neither was guide found in did no sin, neither was guide found in did no sin, neither was guide found in At this the crowds were so enraged his mouth: Who when he was revited. But they guashed their teeth at him, revited not again, when he antfreed, he but Stephen, lifting up his eyes to threatened nor; but committed himself haven, saw the glory of God, and (Mar. or committed his cause) to him that judgeth righteously:" Let us, "be clothed with humility: for God resist-eth the proud, and giveth grace to the humble.3 If thus clothed we may be the means of winning souls to Christ; and thereby "hide a multitude of (our) and thereby "mae a manufactor (our ) sins." "Restore into me the joy of thy salvation; and uphold me by thy free spirit; then will I teach transgres-

ors thy ways," etc.

This is the great object, in letting our light so shine that we may be a means of winning others to Christ; that the spirit of our blessed Master words, and at the revelation of God's glory we may be able to enter that city with its golden streets; into which, no nuholy thing shall enter.

M. H. Morrison, New Glasgow, C. E.

must not mind being singular in it, nor body with stones, was praying to on, be drawn by the crowd to forske it. Injectence for their pardon, "Ford," etc. "Ford, Christ, to "think on these things." be willing to swim against the stream, Perhaps you are devising plans and and must not do as the most do, but as

### Stephen, the first Christian Martyr.

Both the Scriptures and the ancient fioth the Scriptures and the account of the birth, country and parents of Stephen. It is a supplied to the birth, country and parents of Stephen. ust because we have directed you to first denoons had my particular deanghters will walk the path of life the service of the tables; and there-

> but being mable to resist the wisdom and spirit by which he spoke, they suborned false witnesses against him to testify that they heard him blashene against others and against God. Nor did they stop here; they stirred witnesses of some maifested in the flesh, here its into on the wings of contemplations, with cestage of thought, to those more considerable tranquil. Nor did they stop nere; they surred salubrious regions of inetfance transpute in the people by their calminus, so that they dragged him before the conneil of the nation or the great Sanhedrin, where they produced false with the control of the control of all its desires. He didn't not pleasure in existence but that hedrin, where they promiece are well mads no piecasine in cases against him, who deposed that they had heard him speak against the they had heard him speak against the of the earth, with conscious friendship temple and against the law, and affirm that Jeans of Nazarcth would destroy the holy place, and abolish the law of Moses. Stephen supported by his own innocence, and an invisible power from on high, appeared undannted in the midst of this assembly, his countenance shining like that of an angel; and when the high priest saked him what when the high priest asked him what he had to offer against the accusations laid to his charge, he delivered a long address to them, closing in the following entting manner: "Ye stiff-necked, ye micircumcised in heart and ears, ye will forever resist the Holy Ghost. Ye will forever resist the Holy Ghost. As they did, so do you still continue to the bld not you fallers pld not hey bld not your fallers persent cevery one of the prophets? Did not they slay the fall examples, lapply illustrates its nature and influence. A child from the prophets of the p

Jesus standing at the right hand of However far a child may, through Jeans standing at the right unind of However far a child may, turouge Onnipotence; upon which he said to thoughtlessness or the strength of pathe and the Son of mm standing at the and the Son of mm standing at the right hand of God." This so greatly slippery, there is no foundation on provided the Jews that they cried on the which to build a good character. with one voice, and stopped their cars, as if they had heard some dreadful blasphemy; and falling upon him, they dragged him out of the city, and stoned him to death. It was the custom of man who has been redeemed by the the Jews on these occasions for the blood of the Son of God should be pure the Jews on those occasions for the blood of the Son of God should be purchinesses to throw the first stone. If who is an heir of life should be Whether they observed this particular holy the holy of the height o of a young man whose name was Sani, I soon to go and dwell with Angels' then a violent persecutor of the Christ. Then I should be pure. Are these feet in church but afterwards one of the soon to tread the court of heaven? Is most zealous preachers of the Gospel.
Stephen, while they were maugling his nust not mind being singular in it, nor body with stones, was praying to Omore drawn by the crowd to forsake it. nipotence for their pardon. "Lord," eternal glory, and on the ascended Re ed up his soul .- Fleetwood

Happiness of the Child of God That soul whose zeal is regulated b an enlightened understanding, nourish

she cansidered their good fortune and one of the seventy disciples; but this excellent prospects. Have you ever impaired after the fate of those daugh-appointed his seventy disciples to teach happy here, and inherit eternal life. ence to the moral attributes of God, i happy here, and inherit eternal life hereafter. Being delivered from the tyrannical ascendency of appetite, the mind is free to think, and path of life
The worldly the service of the tables; and there
for Stephen could not have been one
for Stephen could not have been one
for boreline could not have been one
for Lord's disciples, though the
form the children of God. Free
from the pittink shackles of biggity, some
listened to his discourses. He was ref
as all silver and the shackles of biggity, some
solutions and the same form the pittink shackles of biggity, some
solutions and the same form the pittink shackles of biggity, some
solutions are shaded to the same form the pittink shackles of biggity, some
solutions are shaded to the same form the sam tren, ene according to the tone summariant marked by the sum of the cause of religions and the seemity for ourselves, and those to gion, and full of the Holy (thost) of redeeming love. The attribute security for ourserives, and those to goin, and find of the first providing many wonderful miracles be faith in the words of God, and an obe-for the people, and pressing them with of these, we may any of as be as last-dienting monuments of his displeasure as "This highly provoked the Jews; and This highly provoked the Jews; and the first providing monuments of his displeasure as "This highly provoked the Jews; and the first providing monuments of his displeasure as "This highly provoked the Jews; and the first providing monuments of his displeasure as "This highly provoked the Jews; and the first providing monuments of his displeasure as "This highly provoked the Jews; and the first providing many wonderful miracles be for redeeming love. The attributes, of the detributes, who may be for the detributes, of the attributes, and the form the first providing the first providing the providing many wonderful miracles be for the contributes, who may be for the detributes, and the first providing many wonderful miracles be for the providing many wo In monuments of his displeasure as Lot's wife; and our children may sink one of the synagogue of the freed to a degradation even worse than that of hers.—Mothers of the Bible.

This highly provoked the Jews; and tion, and adores that beneaves, and which sends us rain from heaven, and no ferroments. Alexandria and other places, entered into dispute with him; but being mable to resist the wision to the places, entered into dispute with him; but being mable to resist the wision work. temple and against the law, and affirm for every living creature. He mourn

### Be Truthful.

Holy One, whom ye yourselves have betrayed and murdered? Ye have result, even when it involves himberrayed and murdered? Ye have result, and it is not murder a lasting form of the law by the deposition of dation of respect and confidence. His

BE VE HOLY, FOR I AM HOLY. for heaven .- Albert Barnes.

# THE HERALD OF TRUTH.

"Abide With Us." Abide with us: for it is towar ne day is far spent. Luke 14; 28

The darkuess thickens. Lord, with me sbide; When other helpers fail, and comforts flee, Help of the helpers, oh, abide with me !

Swift to its close ebbs out life's little day; Earth's joys grow dim, its glories pass away: Change and decay in all around I see -O thou who changest not, abide with me.

Not a brief glance, I crave, a passing word; But as thou dwell'st with thy disciples, Lord -Familiar, condescending, patient, free,

Come not to sojourn, but abide with me. Come not in terrors, as the King of kings, But kind and good, with healing on thy

wings -Tears for all woes, a heart for every plea; Come, Friend of sinners, thus abide with me

Thou on my head in early youth did'st smile, And, though rebellions and perverse mean while,

Thou hast not left me, oft as I left thee: On to the close, O Lord, abide with me,

I need thy presence every passing hour What but thy grace can foil the tempter's

Who like thyself my guide and stay can be Through cloud and sunshine, oh! abide with

I fear no foe with thre at hand to bless: Ills have no weight, and tears no bitterness. Where is death's sting? Where, grave, thy

I triumph still, if then abide with me.

Hold thou thy cross before my closing eyes. Shine through the gloom and point me to the skies .

Heaven's morning breaks, and earth's vain

In life in death, O Lord, abide with me.

### Sins of Professors

The disposition and conduct of some professors of religion, is very stumbling serious inquirers after the way in rhich they should walk.

First. A proud censorious spirit. condemning the weak as worthless, and treating inferiors with an air of contempt, is very trying and discouraging. But who hath despised the day of small things? God does not, therefore men ought not; and it is certain a humble Christian cannot. Let the weak and discouraged Christian contemplate the compassionate Savior, who will not in his bosom, and gently lead those that are with young, and to them who have no might he will increase strength; sonable then to despise the weak, seeing that those who have arrived to the highest eminence in religion, in their beginnings were but small. Those, therefore, who are strong, ought to bear the infirmities of the weak, and not to please themselves. Support the therefore, judge one another any more but judge this rather, that no man put

sinners hardened, the good ways of kept from sin, who disregard his angiveness of sins, the gift of the Holy Siniers hardened, the good ways of God are evil spoken of, religion reproached, the righteous traduced, and the name of the Lord blasphemed.

When professors fall into sin, the cry the first processor of the theory of the processor of the constant of the of the profine is, this is their religion.

But the established Christian with sight gays: No, such misearriages are owing to its absence. Weak believers learned to the green the religion, and the greater the opposition made to do can make any means effectual; confounded; and when those who are cuinent for God are overcome by the May such resolve "to go in the deceifulness of sin, or the violence of temptation, Christians in general are uncertained to the such as the temptation, Christians in general are alternated bearer liss-only." Though you proceed with the God is immutable, and knows alarmed, as when a standard-bearer lis-only." Though you proceed with itou that God is minutable, and knows frainteth; and some are thereby for a furmer of discouraged, that they dare router so discouraged, that they dare router of the solid standard stan daring to proceed for fear of falling. Others, to avoid being sharers in reproach, sigh and go backwards into a tate of pretended neutrality.

Some notorious transgressors, termed nners in Zion, when reproved for their sins, and admonished according to the Seriptures, and especially such as are excluded from church communwill, from a spirit of revenge, join affin-ity with the world, and Satan like, turn accusers of the brethren, with whon they were connected, and speak o them all manner of evil. Such anos tates will frequently dress up the perfections of professors of religion, so as to gratify the taste of the ungodly, to whom the sins of the saints afford high entertainment, and on which they feast with satisfaction. "They cat up the sins of my people, and they set their heart on their iniquity."

Ilos, 1v. 8, 9. In consequence of which those who sigh for the abounding abominations of the land, and are active for God in Zion, become the de rision of fools, and the song of the

Such things are very trying; but shall religion be deserted because it is dishonored? No, God forbid; the Lord's cause is good and honorable. Christ and religion are no worse for being betrayed, denied, or misused. Shall the rebellion of some be urged in favor of our disloyalty? Ought we to be inactive because others are indolent? Or not be true, because they are treach erous? When Christ was deserted by pretended friends, he addressed his few remaining followers thus: "Will ye also go away?" To which Peter plied in the name of the rest, "Lord, to whom should we go? thou hast the words of eternal life."

May every lover of Jesus be in like manner resolved to adhere to him How rational, how becoming the deter compassionate Savior, who will not break the bruised reed, nor quench the smoking flax. The lambs he will lay in his bosom, and gently lead those Is sin dreaded as aforesaid? Le such consider which is the most likely nave no might new in increase strenging the strongest believer was once a babe in Christ; the tallest cedar once was not superior to the lowest shrub; and not superior to the lowest shrub; and me up and then I shall be safe, cannot not superior to the lowest sarau; and the stontest oak was once in as tender with calmoses conclude, that those are a state as a feeble straw. How innea-

This reason for not professing religion

force. A Christian must live without profess ing religion till his dving hour, if he would be quite certain that he shall not afterwards weak, is the Lord's express command.

Hence, says the apostle, "let us not less sining to avoid sin: "doing evil that good therefore." may come; -tor certainly it is sin to disobey the commands of ('hrist by not confessing a stumbling-block, or on occasion to him before men. And such a course is pre-fall, in his brother's way." Rom. xiv. them that rejoice and work righteousness Secondly. Loose professors are ex-Secondly. Loose professors are extended permicious, of such the appeals severe, then against declession, backshift with expert 10 between the severe the spoke with weeping, and pronounced them enemies to the cross of Christ, and apostors, we must be found in his ways. The will of God, actually obtains for the contract them enemies to the cross of Christ, and apostors, we must be found in his ways. The petitioner the blessings which he when thou shalt say I have no pleasure meet u.

warm, and neither cold nor hot, 1 will —to "pray everywhere, lifting up holy spew thee out of my mouth." Rev. 3: hands." spew three out of my month." Rev. 3;
15, 16. How alarming the language in
Deborah's song! "Curse ye Meroz,
curse ye bitterly the inhabitants therecarse ye bitterly the mhabitants there-land, love, and colondence, but there of the colon do to the help of the Lord, to the help of the Lord the soul. Prayer is a holy converse— against the mighty." Judg. 5: 23. a fellowship with Gol. One hour May the supine Christian hear and spent in prayer, will accomplish more fear - Hall's Help.

### Prayer A Privilege.

Although God is everywhere present, yet he is invisible. He is an all-perwhich the material universe is gov eonicealed. Asfar as reason can lead us, eyes, objects of more curiosity; we seem to be shift out from all inter-tongue, everything that may feed proached by sinners only through the war are indifferent to one who rediation of his Son.

ings conferred on man. It opens a and sanctified it to all his follower method of intercourse and communion | Bishop Wilson. with one Enther in heaven; it furnishes with our rather in neaven; it ministes a refuge for the soul oppressed with sin and sorrow; it affords an opportunity to the heart overwhelmed with an intol-erable weight of misery to unburden

tant. It humbles the soil, and eveites suffer the little children and turbul character of God. But though prayer is prings into excreise the molets area and emotions of which one nature is analysis of the work of the confine the efficiency of prayer to their mont effects. Prayer, when the confine the efficiency of prayer to their mont effects. Prayer, when the confine the con

and power into his people; blessed be dian life is sustained by prayer. By it God." Ps. 68: 35. rod." Ps. 68: 35.

Cvery grace is exercised, every blessing is obtained. Without the sincere de earing for none of these things, would do well to consider that the Lord alia worse—it is a mockery. He is the lows no neutrality in the important and perpetual contest between the king-God is ever near to us, "for in him we dome of his year and that of hell but live, and move, and have our being. dom of neaven and fast of near, but live, and nove, and nave our owings asys, he that is not for us is against us. He abhors indifference in matters of with him at all times, and in all places, religion. "I would thou wert cold or We are commanded to "pray without hot; so then because thou art lukes—ceasing"—to "be instant in prayer"

good than many employed in study or labor. Surely, then, it is good to drawnigh to God.—1. Alexander.

### "Let him deny himself." LEKE 9: 23.

wading Spirit, yet is perceived by none of our senses. We behold his glorious has no inclination to sin (for we have of our senses. We behold his glorious has no inclination to sin (for we have works in the heavens and in the earth, all the seed of sin in ns); but who, beand may learn something, by earchil ingsensible of such inclinations, denich observation, of the general laws by to grow into evil actions. Every day erned; but still the great Architect is dony yourself some satisfaction—your tongue, everything that may f course with our Maker; and whether ity, ennity; palate, dainties; the ears course with our maker; and whether its, enunty; phance, dumines; the ear-prayer is permitted would remain for flattery, and whatever corners the ever doubtful, were it not for divine heart; the body, case and harry, revelation. We are not surprised, there-bearing all the inconveniences of life fore, that some deists have depicd that. (for the love of God), cold, hunger, prayer is a duty, or that it can be avail restless nights, ill-health, unwelcome ing man as a sinner, it would seem pre- ingratitude of friends, malice of enem sumptions for such a creature to ob-trinde himself into the presence of a ness of spirits, the struggle in over holy God. Natural religion, as it is coming our corruptions, bearing all called, is not at all suited to the wants these with patience and resignation to of sinners, but divine revelation teaches the will of God. Do all this, as unto ediation of his Son.

Prayer is everywhere in the Bible not choose the pleasantest, but the recognized as proper, and inculeated as a daty. But it is also a most pre-cions privilege, one of the richest bless, which Jesus Christ made choice of,

### Love the Savior early

Then were there brought unto him crame weight of misery to minorden the different that he should lay one who can pity and help.

The moral effect of prayer is imporhands on them and pray, and the distant. It hambles the soul, and excites sufter the little children and forbid

Even among those who do prny regu larly, the prayer for wisdom does not, I suspect, form a part of their petitions. suspect, form a part of their petitions. Many of us seem to have a confused nooy whatever name we call our intellectual faculties, are quite distinct from spiritual starting, and could get nothing to eat, blessings, and are things too wordly to be named in our prayers. Yet what was 85-bin from \$\cdot \cdot \cdo to judge the peoplo?" That is, a sound and powerful mind, expalse of dissering the truth and the right in the line of his daily daty. Solomoris choice should be our prayer; in St. James words, we should ank of God to give as wised and understanding heart, we confess to any other points of our conduct, so it is also in this—that by asking God to give us a wise and understanding heart, we confess to any considerable of the property of the prope selves that our quinous and judgments are serious things for we do not bring measurements are serious things for we do not bring measurements and that, being serious things, they demand our own serious carel that duly and sin belong to them; that as our salvation depends on our lives, so our lives depend upon our thoughts and judgments; for it was ask ill, levenues we have indeed ill, before the control of t we ask ill, because we have indeed ill, bewe ask ill, lecruise we have judged ill, lec-cuise we took no pains to judge well, he is the sin is not taken away from our net, but, sometise in it and the net way an area. It I have told you, and we should always. what Scripture calls folly, the folly which sees not and regards not God. Whatever good to others, wherever and whenbe our business in life, if we make it a part of our daily prayers to God that he will give us understanding in it; that he will ssist our judgments, so that, seeing what is right and true, we may maintain and is right and true, we may mannant seed wish to get to heaven where he is, we follow it, both in word and deed, I do not doubt that such prayers will be answered, do as he did, we must be like him, for carelessly, according to any prevailing feeling or famey, then we shall act upon the

# snasion will be, in general, according to the will of God.—Dr. .1cnold. Children's Column.

..... Letter from Brother Henry.

> Therefore, whatsoever ve would that men should do unto you, do ye even so to them. Matth. 7: 12

I would like to write to you often, and by the help of God, endeavor to show you the way to happiness,

and we all are on one of these roads never get sick any norre, and never our Overholtzer at the nevering nonse-any more. It is always day there,— Text, [Phil. 1, 23], eFor I mut in strait always light. Peace and joy, and hap-phoress without measure, shall be the lot of all who dwell there. Oh, it is such a beautiful world, that no one can ever describe it. Let us all try to get

be very glad if some kind friend would give you a good warm suit? Oh, how tomb on the 13th, and addresses in to evil from youth up. But "God

be watching for opportunities happy ourselves, we must try to make others happy. Jesus, when he was upon the earth, went about from place to place, doing good to all, and if we wish to get to heaven where he is, we he says, I am the way, Juo. 14: 16. When he was here in the world, he was often treated very ill by wicked persons; but he always took it patiently fread 1 Peter 2: 23), and in this also we should follow his example, that in all things we may be like him

Farewell, dear children, for this time. I will write you again as soon to meet you all in the beautiful world BROTHER HENRY.

# DIED.

11 days. During much of the time of his sickness, he colured intense sufferon the way to happiness.

We are all on a journey, traveling fine and desired to depart, and prayed rather and the property of the hour of his deliverance, that he might be with those holy ones and are all are on one of these roads, and we all are on one of these roads, and we all are on one of these roads. of these roads is called a broad road, soul for the blissful enjoyments of the and will lead all who travel on it to a heavenly city, when the tears shall be and will lead an who twaves out to a measuring city, nucleon issue and where all wheel from every eye, and where all sorrow, and trouble, and sufferings lead all those who travel on it to every ease. He was buried on the 7th at reads is called a narrow pain, and was reads is called a harrow pain, and was case. He was buried on two core lead all those who travel on it to ever cease. He was buried on two containing a lasting happiness. A less all while here in this concourse of relatives and friends followed the containing and the containing in this narrow path while here in this concourse of relatives and riceaus or world, will be taken, when they die, to lowed him to the grave. Finieral seraworld more than ten thousand times any was preached by Bro. Isaac Rickbetter than this world. There people err at the house, and by Bro. Isaac never get sick any prore, and never die Overholtzer at the neeting house.

July 11th, at the residence of her son ere.
Now one of the things that we must our aged sister Susanna Hoover, aged do, if we wish to travel in this narrow 75, years, 8 mo, and 26 days. She ho, if we wish to travel in this narrow 75 years, 8 mo, and 26 days. She holding to the leaven, is to leaves a husband in his 88th year, some them happy. Jesus says, Whatsoever, triends and relatives to mourn their precaled from 2 Tim, 4: 7, 8, by the

tomb on the 13th, and addresses in English and German were delivered by loved the world, that he gave his o

My earthly warfare now is o'er : No conflicts shall oppress me more.

My earthly race, how soon 't was run. Methinks 't was only just begun; Yet gladly I shall quit the field, T' enjoy the comforts Heaven doth yield.

Though here below 1 oft have wept : From Christ the Lord I shall receive The crown which in "that day" he'll give

Yes, all who his appearing love, Shall wear the crown with him above, A glorious crown of righteousness Vouchsafed to man alone through grace.

DANIEL BRENNEMAN.

Elkhart, Indiana

On the 29th of June, at the dence of Jacob Bentler in Elkhart Co. nd., Barbara, widow of Pre. Peter Bent ler deceased, aged 70 years, 1 mouth and 24 days. Some 14 years ago they removed from Ashland Co., Ohio, to Mahaska Co., Iowa, where Bro. Beut ler died. The aged sister recently came on a visit, from her home in Iowa, in conpany with her brother-in-law, Ja-cob Beutler, to visit her friends in In-diana. On the evening of the 28th she went to bed in usual good health and the next morning was found corpse. She was buried on the 30th at Yellow Creek M. II., where a fun eral discourse was delivered by Bro. Dan. Breducman, from Mark 13th: 33, as I can, for I love you all, and desire 34, and by Bro. Dan. Brundage, from 2 Cor, 5: 1. She was a beloved sister in the Church for many years, and we hope her spirit rests in prace in the Savior's bosom. Oh, what a comfort for her friends and her children! And On June the 5th, in Britain Townbip, Backs Co., Pa., after protracted find no opportunity to do so multi new lines in configuration of writing you another letter, but could find no opportunity to do so multi new lines of over three months, Bro. Simlowed like to write to you offen, and configuration.

Kratz, aged 55 years, 3 mos, and Joseph Holdeman.

On the 12th of July, near Litiz, Lan

And all around in tears I see; But she's in bliss, yet oh! I grieve, For she on earth is lost to me

Dear husband, I am gone from thee, Released from pain—weep not for me; Dear husband and children I can't forget, In heaven I hope to meet you yet,

Farewell, my husband and children dear, I am not dead, but sleeping here; Prepare for death, for die you must And with your partner sleep in dust.

JACOB K. NISSLEY.

On the 22d of June, in Ashland Co., try to do good to others, and make them large years and dauguters, and a large circus of the properties of the propertie

when others have something good, that you would like to have, when they give the Lord, the righteous Judge, shall it to you? If you bad no warm clothes give me at that day: and not to me in winter, and could scarcely keep from only, but muto all them also that love on the could, would you not have the could would you may be considered to the law rearrange and the could would be rearranged to the law rearrange and t begotten Son, that whosoever belie-on him, should not perish, but l everlasting life. For God sent not Son into the world to condemn world, but that the world through I will receive him as their wisdom, sa fication, and redemption, to all th give power to become sons of God.

JOHN HARTMANS

To S. H .- The book you refer entitled "Menno Simon's Instructionary be obtained of John Baer's So Lancaster, Pa. The price we do know

Der Christliche Saenger A collection of the best and nseful Hymns in German, for pr and private worship, adapted especto the use of the Mennonite denoi tion. This Book contains 440 pa following prices:-

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# LETTERS RECEIVED.

Peter Y. Landis, \$0.10; Pre. John Ric herg; Isaac Hershey, \$1.00; Michael St David Brenneman, 100; C. A. Kinsi 1.00; John Hartman; Jacob W. Horst, st.50; H. B. Brenneman, \$1. r: Samuel D. Gingerich, \$1.50; Ma Burky, \$0.50; John H. Hess, \$1.00; Jo n \$100 · C l. Kauffman

# SUBSCRIPTION-LIST.

Issac Hershey, Porter Sideling, Pa.	Ger	1,19	ŞIII
David Breuneman, Delphos, O.	Eng	1,0	7 (9
John Linhaber, Collinsville, 16	Ger	1,0	19
Amathan Harshberger, Davidsville, Pa	. 10	10	379
Christian Sebrack, Shanksvitle, Pa.	1.0		2.8
Jacob W. Horst, Terre Hill, "	EAG		12
John Neuschwanger, Mt. Summer, 1nd	. Ger		1.1
James M. Culbertson, Mishawaka, "	Eng	80	18
Daniel Freed, Wakarusa, "	Ger	129	2
Moses Olimandoga, Wakarusa	+6	24	7
Benj. F. Ropp, Pekin, Ill.	EAG	:10	12
John Welty, Huffton, O.	Ger	6=	10
Fred. Landis, Goshen, Ind.	Eng		19
George Barkey, Wakarusa, 1nd.	64	94	11
Abraham Weldy, " "	44	**	10
Andrew J. Hibschman, Elkhart, Ind.	EAG	33	1,5
Joseph Augsperger, Trenton, O.	46	:10	18
Abraham Roth, Mummasburg, Pa.	Eng	64	10
Pre. Frederick Stauffer, York, "	Ger	in.	10
Joel Eby, Manheim, "	KAG	84	15
Joseph Bomberger, Manheim, "	Ger	10	10
Jacob Sharp, Allenville, "	EAG	14	12
Mary Beery, Bremen, O.	36	3.3	17
Mary Kaufman, Smithville, O.	Ger	33	10
Samuel D. Guengerick, Richmond, Ic.	EAG	88	15
John Schroll, Vinley, O.	Eng	10	10
Charles Fegley, Lower Providence, Pa.	Ger	86	10
John H. Hess, Littz,	Ro.	48	10
D. H. Rhodes, Harrisonburg, Va.	EAG	10.	15

Devoted to the interests of the Denomination of Christians known as "The Mennonites."

CHICAGO, SEPTEMBER 1865. Whole No. 21.

Vol. 2.-No. 9.

# The Aierald of Truth.

MONTHLY RELIGIOUS PAPER One Dollar a year in either language

PAYABLE IN ADVANCE.

ons anhacribing should state w DDRESS ALL LETTERS, &c., TO JOHN F. FUNK,

42 SOUTH MORGAN ST., CHICAGO, ILLINOIS MARLES HESS, Printer, 93 Randolph St., Chicago

# The Importance of Salvation.

In comparison with salvation. her subjects are trivial. To waste ne in the pursuit of wealth, or in the se of sensual pleasure, while our lvation is not secure, is more than -it is madness. What, would you pair for ever and ever, for the sake living a few years upon earth in a imptuous house? Would you count to endure the sting of the neverng worm, and the torment of nuke of gratifying your appetites and uses for a moment? No man would liberately make such a determinaon; yet such is the language which any speak by their conduct. The orld is pursued daily, at the risk of alvation

The resolution of attending to the so other purpose than to hill the considere asleep. Where have we known a person, by virtue of these flattering solutions, change his conduct? The start day is like the one that preceded. It is the start day is like the one that preceded. It is the start day is like the one that preceded. It is considered as the start day is like the one that preceded it. Every snoceosing year passes by like hose that went before. No convenient line for repeatance and reformation with the start day is like the one that the start day is like the one that preceded it. Every snoceosing year passes by like hose that went before. No convenient line for repeatance and reformation with the start day is like the one that the pain of a first furnace for a great passes by like hose that went before. No convenient line for repeatance and anuscs, and the specific tever arrives, finds the heart lardened, the habits fixed, and the conscience seared. Death overtakes the unfortunate wretch. He dies she lived, either goaded by guilt; or benumbed with stupidity. He dies she lived, either goaded by guilt; or benumbed with stupidity. He dies she lived, either goaded by guilt; or benumbed with stupidity. He dies she lived, either goaded by guilt; or benumbed with stupidity. He dies she lived, either goaded by guilt; or benumbed with stupidity. He dies she lived, either goaded by guilt; or benumbed with stupidity. He dies she lived, either goaded by guilt; or benumbed with stupidity. He dies she lived, either goaded by guilt; or benumbed with stupidity. He dies she lived, either goaded by guilt; or benumbed with stupidity. He dies she lived, either goaded by guilt; or benumbed with stupidity. He dies she lived, either goaded by guilt; or benumbed with stupidity. He dies she lived, either goaded by guilt; or benumbed with stupidity. He dies she lived, either goaded by guilt; or benumbed with stupidity. He dies she lived, either goaded by guilt; or benumbed with stupidity. He dies she lived, either goaded by guilt; or benumbed with stupidity. He dies oncerns of the soul hereafter, answers to other purpose than to bull the con-

wherings? Only try the torneaut of fire for a moment, and you will soon be couvinced that the pains of hell are more their duration will be FERMALL? Of fire for a moment, and you will soon be convinced that the pains of hell are more their heads of the pains of hell are more than Nehmehadnezar's furnace were Surely man, of all creatures to to be supported with patiency if they are comparable to fire; but they save worse. Remores and despair are we's Surely man, of all creatures will never be indirected being such to be supported with patiency if they are comparable to fire; but they save worse. Remores and despair are we's Surely man, of all creatures will never be indirected by a good and meriting God. This way, and have not a moment allowed to the substance and they rest upon it they save times. No fames are will some supported with the grain of all desired and the feelings are times the save times. The fire will then be sufficing to earlie the point of hear my nucley the dream of hell of the substance and the feelings of the substance of helps and the feelings are the same time that it promises safety to the substance of helps and the feelings are the same time that it promises safety to earlie the point of hear my nucley the dream of helps and the feelings are the same time that it promises safety to earlie the point of hear my nucley the dream of helps and the feelings are the same time that it promises safety to the tenselves by such a hope in the feeling of the same time that it promises safety to the the same time that it promises safety to the the same time that the promises safety to the the same time that it promises safety to the hear my nucley the dream of helps and the feelings are the same time that it promises safety to the the same time that it promises safety to the the same time that it promises safety to the the same time that it promises safety to the the same time that it promises safety to the the same time that the theory of the same to the present which the desired the same time that th

ray of light ever penetrates it. No like the anticipations of a criminal who his own threatenings. Wretched in gleam of hope ever mitigates the raggleam of hope ever mitigates the ragis conscious of guilt, while confined in
described in the lost soil. Consider
a prison before the day of trial. They
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should be a prison before the day of tri angines of the tost som. Consider lash of that although your sins may not be openly figgrant, and enjoyed many heard the gospic, and enjoyed many heard the gospic, and enjoyed many calls and warmings, and also many strivings of the migrant your misery, and entire the properties of gratification ever obtained—no, not so mind in such a situation. tions of God's word, your delusion will much as a drop of water to cool the "Well, the scene is ended—I now afford you only a temporary relief. It

gratification ever obtained—no, not so mind in such a situation. "Well, the seeme is ended—I now more than the property of the state of the tongue; this is hell indeed! Suppose you were doomed to suffer the tonnent which a sinner in hell must eternally endure, for one hour in this world, would not the prospect of this doleful hour mar all your pleasures? In the midst of mirth, would it not make your heart sad; and would it not make your heart sad; and would it not make your heart sad; and would it not be every present in your thoughts? You would be mable to compose yourself to sleep, or to betake yourself to your necessary business. You would consider your business. You would consider your hourself with the property of the p

nated? Or do you observe that disin-clination to piety becomes less by in-Geil to his Congregation at Line Lexington Pa. crease of years? You may live to b

[Translated from the German ]

[When the weight of years began to rest heavily upon him, and he felt that the time of his departure might be at is no greater nor more dangerons agen-sion among men, than the procreatina-tion of their conversion. While thous-ands lose their souls in consequence of it, not one ever puts his resolution into practice, unless some other influence gathered to his fathers, our aged and practice, initess some other influence garacters to his matters, our aged and than his own former purposes operates on him. Reader, awake! Eternity is he night "be also ready" when the just before you; heaven or held will daster should come, wrote the followsoon be your abode. For the first, ing farewell words to his own congre you were admitted to that holy place, thirteen years ago. It has however the exercises and employments of the pleased the Lord, to priong his days, inhabitants would be no way in accordance with the state. The place of the Lord, to priong his days, and though now about a list away. You love not the service and worship of God here, and death will make no ship, and aids the two younger brethreformation in the sinner's heart. Then ren who have there been called to the inistry, in the preaching of the word. you must be excluded from heaven by With his permission we give these, his the necessity of the case, unless you acquire new principles and a new taste. Parting words, to the readers of the acquire new principles and a new taste. Parting words, to the readers of the Abrabb, hoping that all may read them "Except a man be born again, he can-not see the kingdom of God." "Without holiness no man shall see the the Lord still strengthen him in his de elining years, and may be finally be many to righteonsness, to shine like

What you intend to do, do quickly, for the time is short. While you are of mercy may be shut for ever. Seize the present moment; break off your Beloved in Jesus our Lord: sins by repentance; renounce all confidence in your own good deeds or righteousness, and trust alone in the stoning exceition of Christ "Whose ever believeth in him shall not be ashamed." Cry mightily to him for mercy, and for the Holy Spirit to sauetify you and sid you in every duty

the necessity of the case, unless you

unconverted, and go down to hell with

is no greater nor more dangerons deln

a double enrse on your head. There

on the preaching of the word. one among the company who surround the throne of grace in social prayer. Avoid ensuaring company and dissipat-ing amusements. Forsake all known sin, and see that you perform those ex ternal duties which have hitherto been neglected. If you have wronged or injured any, make restitution, or give satisfaction, as far as is in your power your neighbors and promote piety and reading the Scriptures, and calling upon God, and requiring all within our gates to observe with reverence the Lord's day

you in the gospel. The Lord brist, apprehended and receivca by faith, is the only safe sanctuary for a soul pursued by the demands of

O man, flee to this dear refuge, be fore the storm, which is black and lowering, overtake you. "LAY HOLD "Now is the ac CEPTED TIME; BRHOLD, NOW IS THE DAY OF SALVATION." See, the door of reconciliation is open. Jesus invites you to come to him for rest, and promises that he will not cast you out; yer, complains that you will not come unto him, that you may have life. Others are entering in at the strait gate-why do you delay? Instead of the change, even in this world, you will gain a hundred fold

He prayeth best who loveth well Both man, and bird and beast; He prayeth best, who loveth b All things, both great and small: He made, and leveth all .- Coloridge.

pinn. I nave passed namy a sad and which we are exposed to many tempt.

God may in my stead, richly reward gloomy hour, and sleepless might; but I have also had my hours of gladness. It is I have also had my hours of gladness. It is therefore very highly necessary in the properties of any parel, or goods. Ye yourselves easily be led off rou the "one things have already arisen know that these hands have uninstered. I needfull" and be allured into ways of any decomposition of the properties of t into the ever finink that external anties, were with me. I have show you that on a stendance on means and ordinansees, however exact, is an evidence that sees, however exact, is an evidence that your soul is saved. Never rest satisfies, however exact, is an evidence that your soul is saved. Never rest satisfies the properties of with your spiritual state, until you have vidence in a heart-fet sense of the Lord Jesus, that he said, It is more than evidence in a heart-fet sense of the bord that your soul is supported by the control of the bord of the sense of the said, It is more than evidence in a heart-fet he hours satisfied the said of the large state of the same house of the same has a same ha labored in your service freely with the them the needing girts, that may may gift that has been bestowed on me; be instruments in winning gouls to and now having devoted my best powers and much of my time to the Chirch, wish and prayer, that the Lord may so I must soon depart from this life, and direct, that we who have acknowledged the control of the kingdom of God direct, that we who have acknowledged the control of the kingdom of the control of the kingdom of the control of the kingdom of the

> entreit you, that you strive to main, lossings of the trong of the trans assecuted, and the noce that love, peace, and unity mong your. heavily manisons; and this confidence came, and the winds blew, and beat selves. Love is the badge of the dis. we may have, if we have become the selves. Love is the badge of the dis-, we may have a two may become the upon that house; and it fell not; for it ciples of Jesus; as he hinself says, elibret of good through faith in Jesus "libreth shall all men know that ye are Christ; "and if children, then heirs up disciples, if ye have love one to heirs of God and joint-theirs with another." If you have not love one to Christ. There we shall be free from the control of the regain in the heavenly many the control of the regain in the heavenly many the control of the regain in the heavenly many than the control of the regain in the heavenly many than the control of the regain in the heavenly many than the control of the regain in the heavenly many than the control of the regain in the heavenly many than the control of the regain in the heavenly many than the regain that the regain t another, you are not the disciples of all pain, suffering and distress, and bo-

es to which they have long been habit- Farewell Address of Pre. John vor to maintain love and unity, and ers in all ages; as for example, the pa yor to minimum rove and minity, and cris in all ages, as for example, one payon shall be strong and stand firm. Let trinreh Jacob awaited his salvation and love run through all your dealings with said, "I have waited for thy salvation each other. Be not eredulous. If you O Lord!" David, the king and propin each other. Be not credulous. If you be a consider the constraint of the constraint and wish the best concerning them, for the time when his change should rather than the worst: this is the dis-position of love. Ever be mindful of fidence in his Redeemer. "I know the words of Peter, "Charity shall that my Redeemer liveth, and that he cover the multitude of sins." Bear shall stand at the latter day upon the cover the multitude of sins." Bear shall stand at the latter day upon the with each other in patience and forgive one another, even as God has forgiven you in Christ. If you would my flesh shall I see God." Paul and
prosper, you must have love one tohis fellow-believers earnestly desired ward another, and especially should to be clothed upon with their house there be love between the Church and which is from heaven. Oh, that w its ministers, otherwise you caunot in-erease in godliness and holiness of life; desire for the heavenly possessions an and without love, you cannot be built mausions, that we may continual and without love, you cannot be built up by the teaching of your ministers. If we have the continually a strive, according to the admonition of "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their works' sake. And be at peace among yourselves," but so we would go what shall a many profited, if he shall gain the whole world, and loss "Let the cleters that rule well, be give in exchange for his soul?" In counted worthy of double honor, especially they who labor in the word and
cflort and desire to seek first the king doctrine." But ministers should not dom of God and his righteousness, and seek honor; but they should do their with Mary to choose the good part work out of love to the Church, and to their Lord and Master Jesus, who out

Therefore, dear brethren, "be steadfast of love to our race has given his life to our service. They should do their work of the Lord, forasmuch as y

Interested in the welfare of the work without designing to obtain honor know that your labor is not in vain i Church, and ardenly designing that it or gain thereby; not "as being lords the Lord." Church, and ardently desiring that it for gain thereby; not "as being torus may grow and increase in every Christ-lover God's heritage, but being examptian virtue, and be found in the exercise les to the flock;" "for they that, have of good works, not only during my inselt to office of a denou well, purplife-time, but also after my departure, chase to themselves a good degree, and pray God's that, he may forgive all The heartily desire that it may be a and great boldness in the faith, which in years for Jesus Christ's sake. And Church ever glorious, and continuing is in Christ Jesus." The work of the Church ever glorous, and continuing is in Christ Jesus." The work of the all them that have despised, re Aftend Make but that I may be saddenly taken away there are also promises of great and wronged me, I will forgive with all my but that I may be suddenly taken away by death, and wishing to spend the last days, or the evening of my life so as to benefit others, I am constrained through love to write, especially to the Church in the service of which I have haboved, according to the ability which (edd has given me, for nearly forty-two years. It may well be imagined that I have, in this time, had many things to experience, both of pleasure and of pain. I have passed many a sol away. I have passed many a sad and which we are exposed to many tempt | God may in my stead, richly reward

anto my necessities and to them that error, if we do not strive to walk care- and many more may yet arise. W I must soon depart from this life, and | direct, that we wine have acknown give account of my stewardship—fool | direct | that we wine have acknown | cometin not wine observation; nearner give account of my stewardship—fool | direct | that we wine have acknown | cometin not wine observation; nearner give account not wine observation; nearner give account not wine observation; nearner specific near the truth according to the holy Scrip, | brethren and sisters in the Church | do look into our hearts and to seek spoken to yon, I acknowledge to be mission and in the truth according to the holy Scrip-bethern and sisters in the Church three tures; but that I have not confirmed triumphant in heaven above, where we have tures; but that I have not confirmed triumphant in heaven above, where we have tures; but that I have not confirmed triumphant in heaven above, where we have tures; but that I have not confirmed triumphant in heaven above, where we have tures; but that I have not confirmed triumphant in heaven above, where we have tures; but that I have not confirmed triumphant in heaven above, where we have tures; but that I have not confirmed triumphant in heaven above, where we have tures; but that I have not confirmed triumphant in heaven above, where we have tures; but that I have not confirmed triumphant in heaven above, where we have tures; but that I have not confirmed triumphant in heaven above, where we have tures; but that I have not confirmed triumphant in heaven above, where we have tures; but that I have not confirmed triumphant in heaven above, where we have tures; but that I have not confirmed triumphant in heaven above, where we have tures to be a substitute of the heaven above, where we have turn to be a substitute of the heaven above, where we have turn to be a substitute of the heaven above, where we have turn to the heaven above, where we have turn to be a substitute of the heaven above, where we have turn to be a substitute of the heaven above, which is the heaven above, which is the heaven above, where we have the heaven above, which is the heaven above a tures; but that I have not construct and graced this testimony by so boly shall enjoy eternal happiness and bliss, and each one notating constant c to have done,—this humbles me before in God.

Beloved in the Lord! I shall part moth nor rust duth corrupt, and where from you with the carnest desire and paayer, that the Lord may bestow on you his rich blessing, that you may grow in grace and in holiness of life, and undefined the standard of the st

sions, where we shall rest from our nt you must follow after peace lievers expect to meet each other again works; and enjoy the fruits of our laand holiness, without which no man in the heavenly mansions. This has bors. If we have sowed to the Spirit shall see the Lord. Earnestly endea been the desire and longing of believe we shall there reap without ceasing:

ream: The that goest forth and weepeth, bearing precious seed, shall loubtless come again with rejoicing, bringing his sheaves with him."

From your loving and devoted bro-

JOHN GEH.

New Britain, Bucks Co., Pa. Nov. 30, 1852.

Christ a King.

Christ is a King. The prophet Isaiah ays, "For unto us a child is born, unto son is given: and the government shall be upon his shoulders: and his name shall be called Wouderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of increase of his government and lom, to order it, and to establish it with judgment and with justice from eneeforth even forever. King shall reign in righteousness, and princes shall rule in judgment. And a an shall be as a hiding place from the wind, and a covert from the temp st; as rivers of water in a dry place st; as the shadow of a great rock eary land." The angel Gabriel is is mission to Mary the mother of lesus, said unto her, "Fear not, Mary for thou hast found favor with God And behold then shalt conceive in thy womh, and bring forth a son, and shalt call his name JESUS. great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the kingdom there shall be no end." Lue,

country to Jerusalem, they said, "Where is he that is born King of the Jews?

The dying thief upon the cross ac knowledged him as a king when he said, "Lord remember me when thon comest into thy kingdom."

saints, and opportunity who labored so it it.—Fleetwood.

To Pilate he himself answered when asked, if he was a king, "Thon sayest that I am a king. To this end was I orn, and for this cause came I into he world, that I should bear witness

joy; as we read in the 126th that he is King and Lord of all, as it obeyed Abraham, calling him Lord: containing all the gifts of the Holy is written, As I live, saith the Lord, whose daughters ye are, as long as ye Spirit. "My beloved is white and every knee shall how to me, and every 11 and Phil 2 . 10.

Saint Inde

By three several names this apostle is mentioned in the evangelical history, namely, Jude or Judas, Thaddens, and Lebbens. He was brother to James the Less, afterwards bishop of Jernsalem, being the son of Joseph, the re-puted father of Christ by a former wife. It is not known when or by what means he became a disciple of our blessed Savior, nothing being said of him till we find him in the eatalogue of the twelve Apostles; nor afterwards, ture, and comforting them with a pro-mise, that he would return to them again, meaning after his resurrection, though the "world should see him no brone of David, and upon his king"Lord, how is it that thou wilt manifest thyself to us and not unto the world?"

thought to have received the Gospel from Mark, or the southern parts of Africa. But, however that be, in his first setting out to preach the Gospel, he traveled up and down Juden and Galilee; then, through Samarin into but it is confined to no people or sex, Idumea, and to the cities of Arabia, but is more or less common to human and the neighboring countries, and afterwards to Syria and Mesopotamia. afterwards to Syria and Accordance they care at last be justly regarded as an element of care is directed. While the lawful deto Edessa, where Abagarus governed, and where Thaddens, one of the seventy, had already sown the seeds of the ments, that were originally pure when the object of his first order between vall below he had been been to be the control of the been to be the control of the been valled by the seeds of the control of the been valled by the seeds of the control of the been valled by the seeds of the control of the seeds of the many was upright, it is now perverted, control of the world or worldly people of the seeds of the control of the world or worldly people of the seeds of the moral of the world of the world or worldly people of the world or world or worldly people of the world or world or worldly people of the world or other began; and having by his sermous and miracles established the reby man in his present fallen condition. mons and miracles established the re-ligion of Jesus, he died in peace; but others say that he was slain and honorably buried there. The writ- not even to obtain the approbation and with such ornaments as the world ors of the Latin clurch are manimons to seems the esteen of good men, in declaring that he traveled into Per- much less the approbation and esteen late. But "the Lord seeth not as man seeth; country to Jerusalem, they said, "Where or is in that is born King of the Jews?" in declaring that he traveled into Permit of the whave seen his star in the east sin, where, after great success in his and are come to worship him," and apostolical ministry for many years, he of a wicked world. is he that is born King of the Jews? for we have seen his star in the east and are come to worship him," and phostolical ministry for many years, he for prophet Scehariab breaks forth on the following joyful exchamation, 'Respired great success in list of a wicked world. In the "new creature," or in the new treation mader the gospel dispensation, in agi, cruelly put to death. Jude left of an ass" (Zech. 9: 9). Which prophets the common shaving salvation; lowly, and riding upon an ass, and upon a colt the foal upon an ass, and upon a colt the foal in the inacteenth chapter of the Gospel of Lake, where they went before him and appread their clothes in the way, and rigined and prised God with a lowly on the following shall be seen and purposes, and leads the common shaving and rigined and prised God with a lowly on the following shall be seen and purpose, and leads the seen the seen and purpose, and leads the common shaving and rigined and prised God with a lowly on the following the seen and purpose of the fool in the common shaving and rigined and prised God with a lowly one common shaving on the following of the Lord; peace in heaven, and on every side by heretics, he conceived glory in the highest." fense of the faith once delivered to the saints, and oppose the false teachers who labored so indefatigably to corrupt

ment.

nazement," 1 Peter 3: 3-6.

THE HERALD OF TRUTH.

to those with whom they come in con- the rivers of waters, washed with milk, tact in their intercourse with the world, and finely set. His cheeks are as a and to secure their approbation and belof spices, sweet flowers: his lips commendation. And, frequently, the wearing of ornaments on the person or myrit: his hands are as gold rings are the control of the putting them on buildings and set with the beryl." What a heaping other kinds of property, is resorted to in their endeavors to accomplish this purpose. The meaning of ornament being that which is added to a thing to make it more beautiful or more attractive to the eye, as jewels, rings, this mind be in you, which was also in bracelets, ribands, &c. It appears that Christ Jesus." Surely this language

the Jewish women were very fond of ornaments. David in his lamentation over Saul has the following language: gives us to anderstand that we may "Ve daughters of Israel, weep over till Christ's last supper, when, disconsing with them about his departation of the coursing with them about his departation of the course of the c other delights; who put on ornaments to this, then shall we indeed be adornof gold upon your apparel." And in the time of the prophet Isainh, there ight of God of great price," for it will seems to have been great extravagance ments; for we read of their "tinkling ornaments about their feet, and their hyself to us and not unto the world?"

Pauliums tells us, that the province moon, the chains, and their round tires like the the following figures in moon, the chains, and the bracelets, "The king's daughter is all glorious which fell to the share of Jude was Lybia, but he does not tell us whether ornaments of the legs, and the head gold. S was the Cyrenean Lybia, which is bands, and the tablets, and the ear

nired, is stronger in some individuals of Christ, and the graces of the Chrisand in some untions than in others, tian character.

but it is confined to no nearly or sex.

It is the hidden man of the heart, or at Berytus prompted by pride, and the design is upon her altar, ornament themselves

with which our buildings are decorated with which our buildings are decorated with which our buildings are decorated with which of this character. In the least the part of the control of

ugh we sow with tears we shall roap the knee before him, and acknowledge to their own husbands; even as Sarah jewel, the mind of Christ as a casket, whose daughters ye are, as long as ye do well, and are not afraid with any ruddy, the chiefest among ten thousand. His head is as the most fine gold. His There is a common disposition in locks are bushy, and black as a raven: present the beautiful moral character of the Savior! For no doubt his amiable and excellent spirit is here referred to in this highly colored picture. of the apostle Paul expresses not only gives us to understand that we may have a mind like that of Jesus, and be and in a "ornament winch is in the there there there game ornaor

That is a beautiful representation of the church which the Psahnist gives in gold. She shall be brought unto the king in raiment of needle work." It is penus, and the taorets, and the ear rings, the rings, and nose jewels."
This disposition to ornament the person to make it to be the more ad-

but is more or less common to human the soul, which most requires onr culbeings wherever, and under whatever ture and attention. And it is to this circumstances they exist. And it may part that the Christian's chief and first our original and noble nature, as form- mands of the body will not be neglected by Gol, but like many other ele-ed, the heart, or the sent of the moral please the corrupt state for man looketh on the ontward ap

he will look upon those who possess ficient to settle the point in relation to this ornament with satisfaction and the value of this ornament. An appeal, this ornament with satisfaction and the value of this ornament. An appeal, pleasure. "To this man will I look, however, to the experience and observern to him that is poor and of a contrivity spirit, and trembleth at my word." with a confirmation of the judgment of We know then what is heantiful, or God. Surely a quiet spirit is of great what is a real ornament in the sight of [God. It is not the pearls from the happiness. For there can be no happones and the strong of the grand of the mountain, princes in those hearts in which the propuly ornaments are the strong of mession and of few and or great of the strong of mession and of few and or great of the strong of mession and of few and or great of the strong of mession and of few and or great of the strong of mession and of few and or great of the strong of mession and of few and or great of the strong of mession and of few and or or any of the gandy ornaments, or the storms of passion, and of fear, and of The Christian Character an Ornacostly garments that we wear on our jealousy, and of remorse, spend their
costly garments that we wear on our jealousy, and of remorse, spend their
nersons, or the architectural ornaments violence. "The wicked are like the persons, or the architectural ornaments violence. "The wicked are like the with which our buildings are decorat-troubled sea, when it cannot rest, whose

day; nor for the pestilence that walk- female saints of old. The scriptures day; nor for the pestilence that walk-cit in darkness; nor for the destruc-tion that wasteth at noon-day. A the most effectual way of teaching, thousand shall fail at thy side, and ten "For after this manner in the old time, thousand at thy right hand; but it shall not come night thee," "None of [Out, adorned themselves; even as shall not come nign time. And the state of t nn nes way. And why was ne not any anazement." As there is a rela-mored? Because he possessed a meet, tion between the Christians under the and quiet spirit, the Christian orun-ches and the spirit of the spirit ment. Verily such an ornament must of former dispensations, since Peter be of great price,—"above rubies." here calls the female Christians whom And then there is meckness associated he is addressing the daughters of with quietness. And is this valuable? Sarah, so there is a similarity in their At this time, this moral virtue and pions character. Those holy Christian ornament would appear at who adorned themselves with "the Christian to a meek and quies appropriate question of the price current list of stocks, in our the price current list of stocks, in our the adorning the apostle is directing well. There is a small flock of 15 commercial and speculating world, On Christians to adorn themselves with, are represented as, 1. Holy; 2. Trustiants to ministers, but no bishop nor deacon, and the mostles to quite a depreciated value if found on ornament of a meek and quiet spirit, heaven's price current, however, it is are represented as, 1. Holy; 2. Trustour Redeemer tangit the apostles to 
our difference is, that if Christians adorn 
our and tangit the apost of 
our ministers, but no bishop nor decore.

3. Is it consistent with the 
property of the property of 
our Redeemer tangit the apostles to 
our difference is, that if Christians adorn 
or 
our difference is, the property of 
our difference is, the property of 
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our difference is 
our difference our 
our difference o follows: "Blessed are the meeks for the state of the stat a new earth, wherein dwelleth right-eonsucss." An inheritance then in the er. Fortitude and quietness of mind as long as we have no bishop ordained. consuces. An inheritance then in the earth purified from sin, and the abode are important elements in the character of righteonsness, under the reign of the forestons who would enjoy real beauty and flourishing in all the beauty bappiness, and these are characteristics and glory of millennial blessedness, of the Christian even when in danger. and glory of millennial blessedness, must be valuable indeed. And that which entitles its possessor to such an

which entitles its possessor was also be valuable, inheritance, must likewise be valuable, inheritance, must likewise be valuable, and that is 'a nuck and quiet spirit.' The great value then of this ornament is painful and surprising, to see so many who are called rational creatures, by be acknowledged, and the ornament lips of their intelligent and inmortal part, and the securing of those spiritual intelligent and inmortal part, and the securing of those spiritual part, and the securing of those spiritual or the properties of the bishops will pay us a visit spectomount of the bishops will pay us a visit spectomount of the bishops will pay us a visit spectomount of the bishops will pay us a visit spectomount of the bishops will pay us a visit spectomount of the bishops will pay us a visit spectomount of the bishops will pay us a visit spectomount of the bishops will pay us a visit spectomount of the bishops will pay us a visit spectomount of the bishops will pay us a visit spectomount of the bishops will pay us a visit spectomount of the bishops will pay us a visit spectomount of the visit and break to us the bread of lips. has another peculiarity which adds much to its value, and which should while they are seeking with so much anxiety, and making them the sources further recommend it to all men, and of their highest pleasures, the vain and which shows its superiority to all the childish ornaments which the corrupt ornaments of a worldly character howwould admires t as if appearing beauti ever beautiful they may seem. It is said, "it is not corruptible," That ful in the sight of our fellow-worms were of more importance than appearwhich is corruptible will decay and ing beautiful and good in the sight of perish. That which is not corruptible, God! and as if the world and th vill not decay, but continue forever. nal mind must be pleased, though God may be offended, his wrath incurred, That which is seen is temporal but that which is not seen is eternal.' Then while all the ornaments of a worldly character, however valuable. and however beautiful, will lose their them which believe not,"

ality in the organiental character of

Christianity, should be a strong recom-

mendation to it-strong enough to in-duce all to seek it. And when the

beauty and wither, fade, and die, the | Christian reader, let us adorn our will retain its beauty, its brilliancy, the sight of God of great price," rather than with what he has prohibited. And and its value for ever. It is interest-than with what he has prohibited. And ing to contemplate the adaptation of let us by exemplifying in our lives the Christianity in all its bearings and pro- moral heanty and excellency of the of man. Christian life and temper, and the su-Man is to live for ever, and he there- perior and heavenly enjoyment result fore needs provisions of an immortal ing from these, show to the world that character to need his wants, if he would ours is the "more excellent way." satisfied, and experience a fulness of c. And the feature of incorrupti-

# The Sabbath

thing to have the Smiday devoted to mad lasting interests. And in remplying with this precept which prohibits would recommend you to be more with the adorning of the world, we please the sound of the control of the c

# Correspondence.

Letter from Iowa.

Clarinda, Page Co., Iowa, August 3rd, 4865.

DEAR BRO. FUNK:

Wo left Allen Co., Ohio, on the 2nd day of May last and removed to knee should bow, of things in her this Co. Bro. Agron Good from Fair- and things in earth, and things in field Co. accompanied us. The time the earth; and thing so of our departure from our beloved should confess that Jesus C brethren and sisters will not soon be Lord, to the glory of God the Fat forgotten.

and found the brethren and sisters all every tongue make this confession them to observe all things whatsoever this be done according to the When we contemplate the beauty, observe those great and important of dinances? Might not the Savior als keep all the commandments of God, ture" (Mark 16: 15); the exam I feel deeply interested in this matter the apostles, who went among and hope we shall soon be permitted heathen; the manifestation of the and nope we shall soon be permitted to clip the holy privilege of holding a precious season of communion in commemoration of the death of our then the commemoration of the death of our then that heard the worl!" (Act 12) Lord. Yours &c.

Remarks.—Here is an urgent call, perceive that God is no respect may be offended, his wrath incurred, and we sineerely hope and first that some of our bishops who are able, and the soul lost! Verily "the god of some of our bishops who are able, and the soul lost! Verily "the god of some of our bishops who are able, and the soul lost! Verily "the god of some of our bishops who are able, and the soul lost!" this world hath blinded the minds of can leave home for such a journey will is accepted with him' i can leave home for such a journey will is accepted with nun taxes - wist our bettern in Tage Co., lowa, and give to them also an opportunity to enjoy these privileges which they like the property of the such that is so much desire. This call should not off the such that the such so much desire. This call should not be permitted to pass by unbeeded, neither should any one think to make this a matter of convenience. It is too important a duty to shift off to a more convenient scason. It should be done soon. Seek ye, first the kingdom of very one that be been so that the should be done soon. Seek ye, first the kingdom of very one that believeth. God and his righteensness and all things shall be added unto you.—Ed.

# Who is not a Christian

I know that a prond, hanghty man from epower of S81 would probable Christians from adorning thousedves with vain and outside ornaments, he would not diminish in the least their beauty; worth, or enjoyment, but would direct them to ornaments in their mature and design, better and lasting interests. And in complying with this procept which probables the God. There is nothing with this procept which probables are similar to the promotion of their real and lasting interests. And in complying with this procept which probables are similar to the production of their real and lasting interests. And in complying with this procept which probables are similar to the production of the production of their real and lasting interests. And in complying with this procept which probables are similar to the production of the production of their real and lasting interests. And in complying with this procept which probables are some of recollection. The production of the p

Questions and Answers.

1. What is the meaning of the or's words in Mark. 16: 18, who is said, "In my name they shall up serpents; and if they drink deadly thing, it shall not hart the What is the deadly drink?

2. The apostle says (Phil. 2; 10, "That at the name of Jesus The question now is: "Shall all that is, the whole human race e We arrived here on the 7th of May this, or only the pious? and whe

without violation of Christian Ch

For the "Herald of To An Answer-

In No. 16 of the Hoyald ther peared an article entitled "A tion," by Philip Mosoman, whi indeed thought worthy of an an but wished to wait awhile to what other brethren should ha say in regard thereto. But no ar having as yet appeared, I feel pr

JACOB C. GOOD.

44, 45), are sufficient evidence of Peter was also so completely comof it, that he exclaimed, "Of a

Brother Moseman says, "Men, fore, who are pressed by the l and important calling, and the the greatest danger turn the Gentiles from dark

filthy luere," or to gain any worldly fill the duties of their calling." In part

trensure thereby; and such a lahorer, this is well spoken; but how is it with moreover, pressed by the love of those preachers who are poor, and describes only the leathent that of means to support their family services the property of the preachers who are poor, and describes only the present of the preacher when the present of the p Christ, would go among the leading united or include of media to appear to with no other design that to proclaim its comfortably; but have also great to them the gospel pure and madulto-rated. To such men, therefore, we prach the gospel, but eamont obtain abould render reasonable assistance, necessary means to enable them to do when they have need of it. Paul says so? There may perhaps be some brethto the Corinthians, "I robbed other ren who are rich, having every thing churches, taking wages of them, to do in superabundance, so as to be able t von service" (2 Cor. 11: 8).

On the other hand, however, it is to be feared also that there are some who go out among the heathen for temporal ain merely, in order to obtain thereby temporal prosperity and gratification to been a chief cause why the Menno nites in America have been so slow assist the missionary cause. It is, one goes out among the heathen with such impure motives; but that there are men also who go out (as Bro. Mose man says), constrained by the love of Christ and with pure motives.

abroad, I was not hindered from doing so for the want of money, although I I maintain, therefore, that if we know of such men, who are laboring among the heathen, preaching the pure and true gospel of Jesus Christ and its nonresistant principles as taught by Christ; but are in want of money to discharge the duties of their work properly, as for instance to provide for the the necessaries of life and to supply ity, and distribution be made to each the heathen among whom they are boring, with needfal books, &c.: it is our manifest duty to assist them; and I could not feel myself at liberty to do (Acts 4: 35.) Neither can I believe cothorwise than earnestly to advise and that it ever has been the design of recommend to each brother to do so, God that the preachers should spread them which do inspirity, and shall cast therefore teach the pure word of God, abroad the gospel altogether on their who has it in his power.

know that men go or have gone among the means of death, under the mere the means and can easily do so; who mentors, till he should pay all that was anything that the word of God doct the weapons of death, under the mere the means and can easily do so; who pretense of proclaiming the Prince of also will do so, if they have a Christian due unto him. So likewise shall my not anthorize us to use or reject, and they preach the gospel as a money. I say again that wherever we know ye from your hearts forgive not every peace or his message of peace; or that heart. making profession only, with the view or believe that laborers are called and of laying up worldly trensures: I could engaged in publishing the pure gospel not encourage any oue to render such according to the teaching of Christ, whether it be at home or among the persons any assistance in their work; heathen, if they do so from pure moto do this would be in opposition I tives, heartily and willingly, but can to our non-resistant Christianity. read in a book that the Chinese emperor refused to permit the Christian reaccount of the want of temporal menns; tion: account of the want of temporal menns; tion: account of the want of temporal menns; account or refused to permit the Christian reions, saying, "Wherever the Christ- bound to assist them as far as we have

J. M. BRENNEMAN.

THE HERALD OF TRUTH.

purchase tracts of land from time to

cent are not meant) even once think so

far as to offer to their poor preacher

little traveling-money, though they might quite easily do so, if they were

only willing. Is this, then, brotherly and Christian-like? Does not the

and Christian Het him that is taught in the word, communicate to him that teacheth in all good things" (Gal. 6:

Not at all. For I have as yet seldom

mean there should be more of an equal-

ber) according as he may have need.

not accomplish the work properly on

(whether a preacher or other mem-

this on my account.

6)? I do not write

time, but do not, or will not (the

In No. 18 of the Herald of Truth is found the following question: "What is meant by the words in Matt. 5: 25, 26, 'Agree with thine adversary quick-ly, while thou art in the way with him lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be east into prison. Verily I say unto thee. Thou shalt by no means come out hence, till thou hast paid the uttermost

farthing' ?" One Savior speaks in the same chapter of the manner in which a reconciliaer of the manner in which a reconciliation between a man and his brother may be the meaning of the passage in should be made, saying that he should 1 Cor. 3: 12, 15, where Paul says: not offer his gift on the altar, if he re- "Now if any man build upon this foun-Not at all. For I have as yet seldom not oner ins girt on the intar, in the rehad any lack; and it has always so, lampened that, when I wished to travel against him. The adversary may thing always always always always always always and thindered from doing therefore, be a man's brother whom he shadow in the control of the day of the day of the day of the control of the day of so for the want of money, although I has wronged or injured, and with whom lad occasionally to borrow it. I also know that there are many brethrein who do not forget their duty toward their ministers; but this I cannot say to the control of the c has wronged or injured, and with whom shall declare it, because it shall be retheir ministers; but this I cannot say to juaganess. It, increaver, we are in built therespon, he shall receive a re of-every one. But I do not wish to be willing to make reconciliation while we would find the many many workshall be burned, anderstood that our preachers should are in the way with each other, the he shall saffer loss; but he biusely heeone hirelings or receive wages for their may perhaps commit his cause their services. By no means, I merely to the Lord, who will judge rightconst But on the other hand where we how expense; but that the brethren how that men go or have gene among she heathen, armed and equipped with especially the rich, or those who have the heathen, armed and equipped with especially the rich, or those who have the specially the rich or the special that the special the special that the s

> most farthing. most intring.
>
> On the same page of the Herald (in the German) is found also this question: "When Jesus sent out the twelve made manifest. If any man's work postics (Matt. 10; 5, 6), why did he abide, as Paul says to his hearers; "Ye abide, as Paul says to his hearers; "Ye command them, saying, 'Go not into are God's husbandry, ye are god's husbandry

sign of the property of the first few years been more diligent than usual in visiting the elurades are to describe than all as well are the weight of the large receiving but years the responsibility of publishing the gospel among our elvitized nations and people at home? Have we in this respect fulfilled our duty? It is, however, true that our preachers have for the large receiving but years the wild and the serve time not say that in the property for the want of the surface, which is also very edifying. Where the most discovered and the surface of the property of the gospel among contains and people at home? Have we in this respect fulfilled our duty? It is, however, true that our preachers have for the large them will not always the wild always the first of the large than a surface of the large of the property for the want of the large communicated with me as concerning to the present time not so frem at the present time not so precious and valuable as they were then? It seems to me we should also go thicker, where there are as yet no churches, in order to establish other or new chrenkes; and when we have fulfilled our duty in this respect, and there is no longer room for all to labor here, then would the Lord, no doubt, poen a door also to proclaim the light of the gospel to other nations.

But perhaps sounce of the brethren may say, "What does that concern may real, the concern may say, "What does that concern may real, the concern may say, the concern may fall to be the concern may fall to be the concern may fall to be that concern the concern may fall to be the concern that is incorporate to the concern may the gradual and special proportions. The concern may say, "What does that concern the concern may say, which is the business of the preachers. Let them but honesily fully the concern the concern that the concern that the present time and the distinct the distressive that the distinct of the concern the distressive that the distinct the distressive that the distribution of the concern the distribution that the distribution of the concern the concern that the concern that the concern the concern

Your affectionate well-wisher and tion broken down, and Jews and Gentiles made one people, and all invited to be heirs of eternal life according to the promise. "In thy seed shall all the nations of the earth be blessed."

JOHN M. CHRISTOPHEL.

Danvers, McLean Co., Ill., July 7th, 1865.

FRIEND FUNK:-I take my pen to answer a question which appeared in the 6th number of the Herald, as proposed by Joseph J. Yoder. it my duty as a fellow-laborer in the building up of the house of God's word. to contribute my part, according as the

ly, and, he thus being delivered to the man lay than that is laid, which is Je-Judge, the Judge may deliver him to sus Christ." This is the foundation on the officer; that is, to the angels. For which we, as teachers or builders in "the Son of man shall send forth his the spiritual structure, are to build; for angels, and they shall gather out of his I understand the apostle here to be them into a furnace of fire: there shall be weeping and "analing of teeths" the grare of a building, whose corners to the state of the structure of the structu heavenly Father do also unto you, if in which we cannot be governed by the views or judgment of men. ye from your hearts forgive not every the views or judgment of men. In the content of the property of the views or judgment of men. In the list 34, 35); and when a man is thus furned off and east into prison, he may then never be able to pay the utter latter case, our work is compared to latter case, our work is compared to which are wood, hav, stubble, &c.,

to be the duty of the elders to preside at the Lord's table; but there is no law in the kingdom of Christ, confining the born stance; and allowed the stance is a code, and in the kingdom of Christ, confining his rightconsaces; and all these things to read, and so it came thousands of years they have value this service exclusively to the claters, shall be added unto you." Mat. 6: They may call on any bother thus to a construction of the stance of the clates.

You may perhaps also think, "I am book, and it made me feel uneasy and ship elephants, and other animals; the construction of the stance of the clates.

You may perhaps also think, "I am book, and it made me feel uneasy and ship elephants, and other animals; the construction of the stance of the clate of the clates of the clate of the clates of the clate officiate: or, in the absence of the elders, the brethren may call on one of officiate: or, in the absence of the eldors, the brethren may call on one of
their number, who is competent to
perform this service, without any tiolation of the divine code. Ordination
does not qualify a brother to perform
my sordice in the church, I said to see the content of the cont lation of the divine code. Ordination to enjoy the pleasures of this worm does not qualify a brother to perform in young days." "But know thou any service in the church; it is only that for this also God will bring thee a public recognition of his appointment into the bishop's office and a formal into indement," for he says, "Remember to the bishop's office and a formal into the proper than the eu, it becomes its duty to take upon nor the years draw nigh, when then ment from beginning to cut in a short. What makes the difference between the purity, peace, and prosperity of the congregation depends on bin more, as it does on no other member. He is bound by his office to feeld you may a limit of the flock, to seek after the wandering. In all move and have your behalf of the purity peace, seek after the wandering. In all move and have your behalf of the purity peace to the purity peace the man with the control of the purity peace the peace the purity peace the purity peace the purity peace the purity peace the peace the peace the peace the peace the purity peace the pea ber. He is bound by his office to feed the flock, to seek after the wandering,

and if possible, to restore them to the Bloomington, McLean Co., Ill.

ELLAS VODER.

# To the Houng. .....

For the "Herald of Truth," Sinful Pleasures

Rejoice, O young man, in thy youth: and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight into judgment | Eccl. 11; 9.

that nature we make no speak a mal nature, and follow the teachings of the winder of the speak a mal nature, and follow the teachings of the work of the speak and nature, and follow the teachings of the speak and nature, and follow the teachings of the speak and nature, and follow the teachings of the speak and nature, and follow the teachings of the make him believe hes—for he is the form says that the speak and nature, and follow the teachings of the make him believe hes—for he is the form says that the speak and nature, and follow the teachings of the make him believe hes—for he is the form says that the speak and nature, and follow the teachings of the make him believe hes—for he is the form says that the speak and nature, and follow the teachings of the make him believe hes—for he is the form says that the speak and nature, and follow the teachings of the speak and nature, and follow the teachings of the speak and nature, and follow the teachings of the speak and nature, and follow the teachings of the speak and nature, and follow the teachings of the speak and nature, and follow the teachings of the speak and nature, and follow the teachings of the speak and nature, and follow the teachings of the speak and nature, and follow the teachings of the speak and nature, and follow the teachings of the speak and nature, and follow the teaching of the speak and nature, and follow the speak and nature, and follow the speak and the speak and nature, and follow the speak and nature, and the speak and nature,

to God and serve min the remander of your life; and, no donk, the Holy Spirit has often convinced you that your ways are not pleasing in the sight Jesus and the service of the living your ways are not pieasing in the signt of God; and then perhaps such thoughts as these would come into your mind: "If I unite with the church, nation in the sight of God; and any my young associates will forsake me and will sneer and point the finger of checked by his conscience must be a scorn at me; and I will also have to forsake the fishions of the world and a thousand other thoughts in your loss of the world and a thousand other thoughts in your loss of the world and a thousand other thoughts in your loss of the world and a thousand other thoughts in your loss of the world with a lot iron. 1 Tim. 4: 2. mind you will say: "Go thy way for one thing that you will regret, if you this time; when I have a convenient come out on the Lord's side, which season I will call for thee." Acts, 24: is this: That you neglected it so long.

the wise man Solomon says about your consideration. Compare what I youthful pleasures: "Rejoice, O young have written with the word of God; man in thy youth; and let thy heart and if it corresponds with the same cheer thee in the days of thy youth, and walk in the ways of thine heart, that for all your sin and folly, "God

way: He permits you to enjoy the evil Feel 12: 14 pleasures of sin, and to engage in what-seever you think will afford you the That the Lord may convince you that know thou" that for everything you do your awful danger, that you may f contrary to his holy will and command- from the wrath to come, is the wish God will bring thee into judg- and prayer of your "For we must all appear before the judgment seat of Christ: that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

bring thee into judgment; for he says, longed for something "interesting," natural underestuating und reason le "Seek ye first the kingdom of God and and "stirring" to read, and so it came them to think there is a God, and

ng? In short, to whom do you owe your service? To him who created you God gives us a new heart, and Satan, and keeps you alive, and from whom who is an enemy of everything good, yon have received all the blessing you tries to give us bad thoughts, and to enjoy, or ever enjoyed? or to him who is doing all in his power to lead yon. My wieked heart and Satan tempted into everlasting destruction, and is me, and tronbled me. For several daily walking about as a roaring lion, seeking whom he may devour? And gless that I never mentioned to any one now dear young friends, what think but I asked God to help me and to give you? Will you come out from the me a new heart, and to wash me from world, and with Mary choose that my sins and make me pure in his sight. good part which will never be taken God is a refuge in time of trouble, a only begotten Son to suffer and die, that we through him might live?
"Choose ve this day whom ye will ways of thine eyes; but know thon, that "Choose ye this day whon ye will have some such struggles. His unrefor all these things God will bring thee serve;" but remember that you cannot generated heart will be blind and hard serve God and mammon: you must for- and inclined to the short-lived pleasures such jungement. For 111 20.

Bear young people, permit me, as one who loves you, and feels an interone who loves you, and feels an interyear, you must forsake your own earyear, you must forsake your own earbest to put bad thoughts into his heart, and
an anture, and follow the teachings of one who had thoughts into his heart,
and an anture welfare, to speek a
man anture, and follow the teachings of one who had thoughts into his heart,
and make him believe bebest to put bad thoughts into his heart,
and make him believe heof the stort intervention of the world, and the devil will try his
best to put bad thoughts into his heart,
and an antenned to the short-inved pleasures
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Heaven.

Perhaps many of you who read this Perhaps many of you who read this have often thought that, at some further day, you would give your heart ture day, you would give your heart to God and serve him the remainder this: there is no somet reason for so Lord, held me up? (Psalm: 94:18).

And now, dear young man or you But, dear young reader, hear what woman, I will leave the subject for and in the sight of thine eyes; but know thou, that for all these things food will bring thee into judgment."

For God shall bring every work into judgment, with every secret thing, od will bring thee into judgment." jndgment, with every secret thing,
God permits you to choose your own whether it be good, or whether it be

BROTHER HENRY.

For the "Herild of Truth."

By common consent, it is considered "But know thou" that for this God will pleasure and excitement, hence I ing of God, yet the teachings of the

THE HERALD OF TRUTH.

Our hearts are inclined to evil, until away from you? Will you serve Him change came over me slowly, and I be who so loved us all, that he gave his gan to love the Bible because of its sweet promises. I suppose every young person who begins to serve God will wish unto myself; manely, a home in Perhaps you may think, if you come surely win the victory, and at last drag ont on the Lord's side and unito with the wictory, and at last drag them down to hell. "God is our re-

> Now, dear young friend, you who are just new reading these words, suppose you lay down the Herald a monent, and searching the inmost scerets of your heart, ask yourself this ques-tion: Do I love the Bible? If you find that you like to read it, to think of its beautiful, truthful, pure, wise, good. and encouraging precepts, parables, illustrations, and promises; and if you illustrations, and promises; and if you have marked out for us, within are trying to conform yourself to its varied and extended fold, a little so teachings, then, I think, you may safely answer, Yes, I do love the Bible?

We may learn to love the Bible nore and more, as we grow older. The salmist says: " How sweet are osalmust says: "How steet are thy overds unto my taste! yea, seeeter than limits by which we are encircled, from the more we read the Bible, performance of those particular dub the more we shall like it; and the more we neglect it, the less shall we feel inclined, not only to read it, but also, to strength and are in great danger turn in with its precious offers of merey falling back into the spirit of a v turn in with its precious offers of mercy falling back into the spirit of a v and peace to our sin-sick and weary and irreligious world. Finally w

I do not believe that it is wrong to read other good books than the fliple of the the continuity of the property of our minds, strengthen our principles, help us to understand more fully passages in the Bible, that might other enliar religious testimonies. wise seem obseure, make us more charitable toward others, and enlarge our views, but still the Bible is the ball power in heaven and in earth, only perfect book in the world; it will us pray for his grace, that we man nover lead ustray. nover lead astray.

done, whether it be good or bad."
You may perhaps think thus with the subject of the subject of

live in all manner of sin, pollution, misery. Dear little friend, if God not revealed his will and given as good book-The Bible-do you pose, you and I would be at this ment any better than the poor igno heathen? I do not think we wo How could we be better? Withou Bible we would not know God. would not have the joys of heave Savior's love, and God's promise think of and draw us heavenward; minds would be full of darkness, fears, and doubts, and even if w bend our knees in worship befor elephant, or before the sun, or other such helpless objects, they not help us out of our gloom, friends, too, would be unkind, c and murderous, and so we might and fight, and kill each other l tigers, for this often happens and people in heathen lands. Since Bible makes our friends kind and g to us, and tells us of the only true the Savior's love for us, of the of heaven, and warns us to escape everlasting sorrow, how ought we love its holy words, which are u precious than gold! Whatever o books have to say about God and I ven, they had to get it in some w from the Bible, therefore, it is the Bo of books. Let us love it more th mines of gold .- A friend of

Danger of backsliding.

Our gracious Redeemer appears where we may dwell in safety, and abundant opportunity to promote "t glory of God in the highest, and earth peace and good will to mer sooner do we transgro But no in the church which are committed our charge, than we lose our relig this lamentable effect is produced salt has lost its savor," and is "the

and bold in the observance of our

present, like the ancient Jerus is surrounded by a wall, which built in the 16th century. It is n forty to fifty feet high, and has strong square towers at regular The modern wall is very thick massive, and has a strong breastalong the outer edge on the top, hin which is a path to walk are This breastwork is perforated with

The City of Jerusalem.

oles, through which to direct the s at the euemy in time of war. Anntly, watchmen were placed on the il, to watch and herald the approach m enemy, which Isaiah figuratively lies to the Church and her watchsenting only bare walls without win-dows along the street, with a door ministers. "I have set watchmen leading to the open court in the center, and from this into all the rooms. Few on thy walls, O Jerusalem, which ght: ye that make mention of the ord, keep not silence." Is, 62: 6, binson gives the length of the wall passages in the Gospel are more frenently forced upon the traveler than that of the strait gate, and the narrow way, in Matt. 7: and the whole city as being two 13. 14. Whether you enter a house, les and a half. It took me about an mosque, or chapel, you must often stoop very low, to pass through the door. ur and a quarter to walk around it, ich led me to think it must be longer And the streets of the towns are often ar gates are guarded by Turkish so narrow, that you have to press clos diers—the Damascus gate on the up to the wall, to allow a loaded camel to pass you; and sometimes when onhen's gate on the cast, and the they have a larger pack than usual, they even stick fast between the walls affa gate on the west. Instead of a rect passage through these gates, the of the houses. So those who would runs at right-angles, zigzag fashenter the gate of Christ's Kingdom, , so that no carriage or wagon could must stoop in deep humility and self through them. At the sides are abasement; and those who would reach heaven are not allowed to take much nches, frequently filled with tattlers d news-loving loafers. "They that in the gate speak against me." Ps. of the forbidden and useless lnggage of sinful pleasures with them, or they will The gates of towns and cities be subject to constant annoyances, and ere places of concourse and counsel. never get through to the heavenly city. at in the gate of Sodom when the "Because strait is the gate, narrow gels met him; Boaz sat him in the the way which leadeth unto life, and few te of Bethlehem to consult with his nen, "and all the people and elders entered is the "wide gate," and more freely traveled the "broad way," but the gate" were witnesses of his ous act. Gen. 19: 1; Rnth 4: they lead to the wrong place .- Baus-2 Sam. 19: 8; 2 Chron. 18: man's Travels. nesc gates are opened at sunrise, and osed at sunset. All the inhabitants Jerusalem live within the walls, save w semi-savages that dwell in caves ad buts at Siloan on the opposite to of the valley of Jehoshaphat. The bbers render it unsafe for any one to main outside over night. But when gates are closed at evening, they at are without must remain without Are my footstens on life's journey, although ns, the earthly Jerusalem is still a ure of the heavenly. Once the to more admission. Then, "he that hinst let him be unjust still; and he filthy, let him be filthy still; and hat is righteous, let him be righte Wrapping in its sombre mantle the de till; and he that is hely, let him oly still." Blessed are they that holy still." er in through the gates of the city. without are dogs, and soreerer whoremongers, and murderers, and olaters, and whosoever loveth and aketh a lie," Rev. 22: 11, 15. Thus, whosoever loveth and But my footsteps, weak and trembling, teach setting sun the believer is re-inded of the closing of Heaven's ates at the sunset of life. Before lavid took Jerusalem, it was already fortified city, and its strong walls are this day an indispensable defense ainst the plundering Bedouins and surrounding villages, as

The area of the city is divided into tions by elevations or "mounts," but these again are on one mountain.

Som I Zhou is the highest, and was the
stiffed place, or stroughold of Zion,
shich David took from the Jebnsites,
in the narrow way; nd called it The city of David." am. 5. Deelining eastward, it ends a small valley separating it from ower. Northward are two more eleetha. These hills, all again sloping oward the valley of Kedron, give the holy city au uneven surface.

as against hyenas, hungry dogs,

devonring beasts.

A Lesson from Gethsemane. streets are crooked and narrow, and unevenly paved with stones. The strength of the walls and towers, and "Could ye not watch with me one hour?" Blatt. xxvi, 40, the beauty of the palaces of this part of the city, were the pride of the Jewish nation. "Walk about Zion, and go The case is reversed now. He who so touchingly asked for human sympa-

"For the Herald of Truth."

What Progress.

weary, weak and slow,

Leading me the way I ought to go?

creepeth, cold and gray,

I should have made advancement in my

way.

parting form of day,

Jarkness out of light.

go back to the road,

of our God.

West Berkshire, Vt.

That I know alone can lead me to the cit-

Where I hope at last to lay aside my

load.

Strengthen me to keep right onward, hou

Till, at last in Heaven, my weary step

I stay.

by honr, and day by day,

When there falleth down the curtain o

the night.

vear ago?

round about her; tell the towers there-of. Mark ye well her bulwarks; con-

sider her palaces; that ye may tell it

to the generations following." Ps. 48:

12, 13. One night we attended relisin: still exiled in a world of rebellion gious services in a retirod part of Mount Zion. The narrow path led us and evil, and pain and death. For our good He fore all the sorroy through between buildings over hills, and suffering which then pressed upon him so heavily, and made him yearn like the recent excavations of cellars, all being heaps of rubbish and debris for human sympathy-sympathy which of the ruined city. The houses are built after the usual Eastern style, pre-

thy in an hour of anguish, sits now en

through in heaven; and we are still

struggling, as he was then, with the great tempter; still weighed down by

he did not receive But now that it is night with us and we are called to watch and tend the fires of truth and love in the darkness of this world, there is One who nimself offers to watch with us; One whose presence can turn the night in the attention of to morning, giving a blessed foretaste of the eternal day—"the morning that shall dawn without clouds;" while He shall dawn without clouds;" while He constantly whispers, "The time is short;" "The night is far spent, the day is at hand;" and He is himself "the bright and the morning star." And as the night of our earthly sojourn lraws to its close. He will as such reveal Himself to each of us, standing the lattice, and saying, "Rise up, my love, my fair one, and come away: love, my fair one, and come aways. For lo, the winter is past, the rain is no articles without knowing the name over and gone; the flowers appear on of the author. It is not necessary to the earth; the time of the singing of birds is come, and the voice of the irds is come, and the voice turtle is heard in our land; the fig-tree purteth forth her green figs, and the highly necessary and important that the tender grape give a we should always know who writes the good smell. Arise, my love, my fair article before we put it in print. one, and come away."

And this gracious Being is He who, on that night of anguish, said to the

on that higher of angular, san to the selecting disciples, "Could ye not watch with me one hour?" This question He now puts to us. What shall we answer Him? "Yea, Lord, we fain would watch with Thee till the day dawns, and we see Thee; we would watch with our loins girded, and our lamps Grant only that we may ever believe and know and feel that Thon dost Am I any nearer Heaven than I was a watch with us. Do thou keep our lamps burning, fed with the oil of Thy grace; and keep our hearts in the love of God, and patient waiting for Thee! Make us faithful servants, using every talent entrusted to us for Thy service so that, in the day of Thine appearing Every time that over earth the twilight we may be found watching, waiting, longing, and ready, and so be received forever into the joy of our Lord !"-

Growth in Grace.

Growth in grace may be accompanied with fervency; but the primary test that you are growing in grace is not that you are in a fervent state of mind, sometimes take me from the right; And I find that I have wandered into but that you are growing in the direct tion of universal Christian love, and that it pervades both your disposition Then Eternity forever, within and the whole of your life with-But the by-paths do not please me, and I out. - Beecher.

> Example is a living lesson. The life speaks. Every action has a tongue.
> Words are but articulate breath. Deeds
> Time is fleeling and uncertain. are the fac-similes of the soul; proclaim what is within. The child notices the life. It should in be harmony with goodness. Keen is the vision of youth; every mark is transparent. If a word is thrown into one balance, a eed is thrown into the other. Noth ing is more important than that parents is never lost; but advice, counter to sin will fear to commit it; and he that example, is always suspected. Both caunot be true; one is false. should be consistent. A sincere word is never lost: but advice, counter to

The Kerald of Truth.

The annual Conference in Elkhart Co., Ind., will be held on Friday, October 13th, next, A large number of ministers and brethren from abroad are expected to be there, and it is to be hoped that the Lord will bless this meeting, and that our gathering there may result in the edification and encouragement of all who attend it. In past years this meeting has been the means of great refreshing to many sonls. May God grant that this year also it may administer to the up-building of Zion in different places, and may its influence be felt throughout the entire church.

We are constantly in receipt of letters without any name or signature. We desire again to remind our readers that we pay no attention to any such letters, and hope that in future our correspondents will bear in mind always to give their full name and address, especially if they contain articles for publication, as we can publish publish the author's name with the article, if he does not desire it, but it is

# Death of an aged Minister

From the Bucks County Intelligence er we lower that the aged brother and minister Christian Gross of Plumstead township, Bucks Co., Pa., died on the with our loins graced, and our lamps burning, and our hearts steadfist 22nd of July, at the advanced age of through hone, and rooted in love. 88 years. It further says, "he preached at Deep Run meeting honso for fifty years. During the last few years, owing to his advanced age and feeble health he has been unable to perform the duties of his office as regularly as formerly, and for the two or three years immediately preceding his death, he has not preached at all. He was much esteemed in the community where he lived."

Time and Eternity.

Time is always moving onward. With a slow, but steady pace; Naught delays it-naught can stay it, Till it shall have run its race,

Shall usurp the vacant chair, Hold her sway one undisputed, To compute its length-who dare !

Christian - sinner - pause, remember You have both a life to live, All your thoughts to Heaven give.

And "no thioves break thr. ' and steal," There your treasures will be brightest, Under everlasting scal,

From the "Randay School Times." The Royal Bounty.

"Is there yet any left of the honse of Saul that I may show him kindness for Saul that I may show him kindness for Jonathan's sake?" Saul had little cause to look for kindness to his house from Who would stay away from such a charge of David I be had lated. I had bated to be showled of David I be abouted for the showled of David I be and lated. the hands of David. He had hated, hunted and persecuted him until he had been compelled to flee from his presence, and bide himself in caves and desert places. Yet all that was forgotten now, and the anxious thought of the forgiving sovereign is, are there have him for our Father who is the any of my enemy's household left that Father of all mercies and the God of can show kindness unto?

What a beautiful type of our Prince of Peace, who, though in all his earthis own people, and finally suffered a eruel death at their hands, sent forth first of all his apostles and teachers to the Jews, offering to them the wondrous riches of his salvation. Not less amazing is the grace which offers to tiles the same precious gift—to us, who have crucific afresh by our manifold transgressions, who all our lives long have hated his law, and set at naught his authority.

It was answered to King David that invite, "he fetched him up from Lo-debar" into the palace of the King.

So God's love finds every poor, wneast sinner, unfit for his gl presence, unable even to stand before

> "Else we had still refused to come And perished in our sin,"

When become the king he doubtless knew nothing of the yearning heart of love which beat months and 24 days. She was suck beneath that royal purple. When he was born, David was a wanderer even office heart is supplied home—from his father's shepherd home—from his father's shepherd home—from his father's heart home will. Funeral address was delivered the was but all the will. Funeral address was delivered to the was but all the will. Funeral address was delivered to the was but all the will. child, and doubtless never heard of by Pre. Liesy in English, and by Pre. the covenant which the two noble Jost Bally in German. youths had formed in their generous friendship. In David he saw only a victorions Prince who brought all e mies into subjection under him. Mephibosheth felf on his face before him, and we may gather from the kind reassuring word of the King that he came with fear and doubting. But how sweet were the words that fell upon his car, "Fear not, for I will surely show thee kindness,"

Just such words Jesus Christ ad

among the enemies of the Prince of Peace? J. F. L.

Ou! The nuspeakable privilege to all comfort. Do not think he can shut out a bleeding soul that comes to him, and refuse to take, and to bind up, and heal a broken heart that offers itself to him, puts itself into his hand, and entreats his help. Doth he require pity it not infinitely more in himself? All that is in angels and men is but an in-

# DIED.

Suddenly on the 12th of July, in a poor, lame son of Jonathan was living still. He was not one fitted to Pa, Elizabeth, wife of John H. Hess, sume in courts, but did the King reject aged 34 years 1 month and 17 days. him for this? Ah no. He sent at once I safting escort to bring him up from his distant home. He did not simply Though a premature death on-Lat - n invite, the fetched him up from the fetched him up from the saft of the saft on-Lat - n invite, the fetched him up from the saft of was a virtuous sister in the church.
Though a prenfuture death ended all length and the sufferings, she continued apparently steadlist in prayer to the last. She very first blunks and the suffering the sufficient the suffering the sufficient the suffering the sufficient the suffi stendfast in prayer to the last. She left a husband and four children to not live." 2 Kings 20: 1.

On the 24th of July, in Tazewell Co. When Mephibosheth came before the King he doubtless knew nothing of Payton M. Kress, aged 26 years, 6

On the 1st of August, in Allen Co., On the 1st of August, in Allen Co., O., Mary, wife of Ulrich Boesiger, aged 65 years, 2 months and 27 days. She was buried on the 3d. Funeral address was delivered by the writer from Ps. 107: 15, 16. Her disease was jaundice with which she suffered

When David was firmly established on his throne, and he had rest at last from his many wars, one of his first from his many wars, one of his first that we, so utterly mable and unfit to cares seems, to have been the fulfill ment of his coverant with his early and beloved friend.

"Is there yet any left of the honse of Sauth that I may show him biodage for beautiful and the stand before him, are invited to the beloved friend.

"Is there yet any left of the honse of Sauth that I may show him biodage for beautiful and the stand because he was brief at Mellinger's Meeting of the stand below the stand the stand the stand the stand the stand that we stand the stan a tuneral sermon was presented in Get-man by Bro. David Witmer, and in English by Bro. Amos Herr. Text: St. John 14: 19, "Because I live, ye

GB

Near Gap Station, Lancaster Co., Pa., Leah Lantz, aged 23 years, 2 mouths and 7 days. On the day of her death she called her parents, brothers and sisters around her, and, taking leave of them, said, "Do not mourn ou account of my departure; for I am go-ing to Heaven." She then prayed ferand sung the first three verses of the hymn beginning,

"Wo ist Jesus, mein Verlangen."

The deceased was unmarried and a nember of the Omish Mennonite Church.

On the 28th of July, in Adams Co., Pa., Howard, son of Conrad Spaengler, aged 10 years, 9 months and 15 days. Fameral was preached by Bro. Benjamin Hershey.

year of her age. She bore her siekness nationally to the last. In the last hours monrn her early departure. She was of her life, she admonished her child-buried on the 15th. Affecting addresses presence, animor even to stanta event content on the folia Anceting autresses, thin. But he sends after him not only were delivered by the brethren John the sweet usessage of "whosever will Risser, Christian Bomberger, and John let him come," hin he also sends his Lands, from these words: "Set thine let him come," but he also sends his Lands, from these words: "Set thine life words when years a faithful louse in order; for thou shalt die, and life him member of the Mennonite Church. ful member of the Mennonite Church. She was buried on the 19th at Weber's Church, where a funeral sermon was preached by the writer and Bro. Jacob Blanch from Heb. 4; 8—12.

On the 20th of July, in Paint Town hip, Somerset Co., Pa., of consump His remains were consigned to rest on the 21st, when a funeral sermon was preached by Bro. Jacob Blanch.

On the 21st of July, in Riehlan Township, Cambria Co., Pa., wife of Solomou Helsel, aged 43 years, 3 mc and 11 days. She left 9 children and husband, who is blind, to mourn thei oss. On the 23d, her body was com mitted to the earth, and a funeral di ourse delivered by Bro. Jacob Blaue

SAMUEL BLOUGH.

# LETTERS RECEIVED

such a such as the strength of the such and the such and the royal presence and accept of the royal

must be accepted only in the Beloved. Christ has made one cause his own, and has soaled a covenant of life with his own precions blood.

Oh what a glorious thought is this that we, so utterly mable and unfit to stand before him, are invited to the palace of the King and are bidden to large and the stand before him, are invited to the palace of the King and are bidden to large and the stand before him, are invited to the palace of the King and are bidden to large and the stand before him, are invited to the palace of the King and are bidden to large and the stand before him, are invited to the palace of the King and are bidden to large and the stand before him, are invited to the palace of the King and are bidden to large and the palace of the King and are bidden to large and the palace of the King and are bidden to large and the palace of the King and are bidden to large and the palace of the King and are bidden to large and the palace of the king and are bidde canta; Moses E. Reiat, \$1,50; Pet, Schultr, till centa; hanco C. Lebmas, \$4,00; John Musser; Fred. Swartzendruber 2; C. Brennenan, \$4,00; Daniel Hoover, \$4,00; Pre, Joseph Yoder, \$4,00; Pre, John Thut; Levi J. Miller, 10 centa; Pre, J. M. Brennenan, \$3,00; Hanry S. Rupp, \$1,00; John L. Gabel, \$1,50; Samuel Blough; P. Jonas Trayer, \$1,50.

# SUBSCRIPTION-LIST.

	y to transfer Manhalm ()	66	31		. 1
	Isaac B. Radiiman, mannein,			10	
	Barbara Brubaker, Lancaster, "	Rog	30	10	
ł	John B. Kern, Landiaville, "	E A G	64	14	0
	Chrislian Frank, Litia, "	4.6	65	11	0
	Christ. Herr, Reidenbach's Store, "	Gar	24		9
		EAG	SI	11	
		68	44	11	
	Jacob A. Beitter, washrush,	44	44		
1	John Moyer sr., Gosnen,	**		11	
1	Christ. P. Ausnanin, miliora,			11	
1	Mosee Augsperger, Trenlon, O.	Get	6.6	1	
1	Sam. Zimmerman, Skiremanstown, Pa.	EAG	46	1.5	40
ı	Mar. " Eberly's Mills, "	49	15	1.	60
1	Emanuel " " "	19	64	1	50
1	Samuel Ranck, Lancaster,	68	14	i	
U		Eng	11	ì	
П	Martin Herr, Enterprise,	Eng	66		
1	Famuel Herskey, Lancaster,			1	
П	Sam. Myere, Plumsteadville, 044	Ger	81	1	
. 1		P. & G	64	1	
1	C. Hertzler, Allen, "	Eng	16	1	00
1	Mrs. Eli K. Stoner, Salunga, "	EAG	16	1	59
1	George M. Fanst, Scotland,	Eng	61		00
- 1		and a	1.		00
п	Philip Parret,		64		
1	F. G. Musser, Downsansville,	Ger			(0
П	Josiali Kohli, Cranberry, Ohlo	医春日	61		60
П	Solomon Stutzman, Laucaster,"	44	64	1	50
- 1	David King. "	46	64	1	59
,	John Bontrager, " "	44	100	1	50
,	11. Sintzman, North Berne. "	Ger	66	1	99
í	John Delweller, New Galena, Pa.	44	66		00
		Bog	64		60
8		Eng			00
8	Cath. Holdeman, Whitchallville,"				
	Leah Gsell, Shannon, 111.	4.6	**		00
	Christ. Fornie, Gridley, "	Ger	27		00
-	John Smeltzer, Wakarusa, Ind.	Eng	31	1	60
a	Enos C. Buzzard. Goshen, "	15	6		00
1	Entra C. Binzard, Comica,	Ger			00
	Fred. Swartzendruber, lown City, Io.	Ger			00
-	Ckrist. Ropp, Hudson, 111.				
١,	Susanna Boyer, Otto, "				1 00
s	Daniel Switzer, 41 14	Eng			1 (0
	4 " Astoria, "	44	-		1 (0
8	Ellas Gish, Spring Garden, Pa.	E & G		16	1 50
b	John G. Gish, Elizabethtown,	Ger		14	1 00
		1 11			1 00
	Christ. Good, Bowmenerius,				1 60
1-	Samuel R. Hess, Lincoln,	EAG			
					1 50
)-	J. D. Overholf, Tyrone Mills, "	Eng			1 00
s,	Peter Wideman, Milnsville, C. W.	BAG		16	141
n	John L. Gehman, Claylonville, Pa.	Ger		10	100
	Jae. K. Marlin, Spring Porge, "	Eng		41	100
18				66	13
		EAG		44	
	Ch. Swartzendruber, Grantsville, Md	. Ger			1 00
d	Mrs. Jos. Esbenshade, Enterprise, Pa	. E & G		17	84
of			:	00	134
0.	Jacob King, Stiles, Iowa	Ger	:	1	10
	a C. T. Amer. M.) Falon O.	1.0		ŧε	10
ıd	Richard Coppes, llaw Patch, Ind.	Eng		44	10
ir	Rechard Copper, Itaw Fatch, thu.	Ger		14	1.0
	Daniel Roover, South ireas,				
n		Eng			10
8		40		64	10
h		EAG		14	15
	P. Jouas Trayer, Bloomington, 111.			10	1.5
	1				

# Book Notices.

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# The Benald of Truth.

Devoted to the interests of the Denomination of Christians known as "The Mennonites."

# EXTRA TO No. 21.

For the "Herald of Trails." Christ the True Foundation, and

God's Building. "Officer foundation can no man lay to than that is alid, which is Jewus Christ. Now if any man build upon this foundation, gold, silver, preclosus stones, would not be used to be used to

every many work allow their health bails thereaps, work shall which he hath bails thereaps, he shall suffer less: but he himself shall be saved; yet so a by firs." I Cro. 3: 11—15.

It is evident that in this text the church of God is embleantically set forth under the figure of a building constructed of various kinds of materials. The figure under which the Control of the contentions as the member obstitution of various kinds of materials. The figure male which the Control of various kinds of materials. The figure under which the Control of various kinds of materials. The figure under which the Control of various kinds of materials. The figure under which the Control of various kinds of materials. The figure under which the Control of various kinds of materials. The figure under which the Control of various kinds of materials. The figure under which the Control of various kinds of materials are control of various kinds of materials. The figure under which the Control of various kinds of materials are control of various kinds of materials. The figure under which the Control of various kinds of materials are control of various kinds of materials are control of various kinds of materials and walk as mone?" It is farther said, "For while one text unappear of the control of various kinds of successful the control of various kinds of a supplied also to all Classical text of a building in the continues his control of various kinds of a supplied also to all Classical text of a building of the successful the control of various kinds of a building of the successful the control of the process of the work of a building of the successful the control of the building of the successful the control of the building without the control of the building of the successful the control of the building of the successful the control of the building without the control of the building of the control of the building of the control of the building of the control of the building without the control of the building of the building fitty fra

of God the world by wisdom knew not God, it pleased God by the foolishness watereth are one": the one is neither We know that a building without for it was founded upon a rock." As, for preaching to save them that believe—not that the preaching of sal-ration is really foolishness, but that it appears so only foolishness but that it appears so of the Spirit of God: for they are foolishness unto hin." And again, "God bath cases unto hin." And again, "God bath cases unto hin." And again, "God bath chosen the foolish things of the world to confound the season of the spirit of the world to confound the things of the world to confound the world to confound the world to confou

words to contound the things which or scattered abroad the seed of God's "and the gazes of hell small not prevail are mighty; and base things of the word. James says, "Receive with word, and things which are despised, meckness the ingrafted (planted in hath God chosen, yea, and things you) word, which is able to save your which are not, to bring to nought; souls."

2) We will in the second place take in the consideration who the tudorers, or which are not, to bring to nought; souls."

fool, that he may be wise." And however much earns they might have for boasting of their wisdom, the aposter to boasting of their wisdom, the aposter declares to them that he could not speak to them "as muto spiritual, but as an to the could not be a more armal, even as unto babes in the carried. The business and labors to the Christ," inasmuch as they had so little or I had a Apollos at Corinth I be of I raul and Apollos at Corinth I be. experimental knowledge of the true respectively and so indeed the same for the contribution of God. "I have fed you with mattain like" he says, "and not with meat: through Apolios's asthrough Paul's information of the form interest of the contribution with the says, "and not with meat: through Apolios's asthrough Paul's information of the following elicif points are to be for hitherto ye were not able to bear it, ueither yet now are ye able. For this verse of this chapter, Yet Paul's interest of this chapter. Yet Paul's interest of the following the followin request yet now are ye and. For our yetse of this eniper. Let faill ye are yet earnal; for whereas there is was the founder and establisher of the among you envying, and strife, and di-church at that place, as he says further, risions, are ye not carnal, and walk as verse 10, "According to the grace of non?"

The Gerald of Truth.

A MONTHLY RELIGIOUS PAPER.

A MONTHLY RELIGIOUS PAPER.

TOTALISHED AND ORDINAM,
ALORE OLD A year in either language.
The ADDRESS ALL LETTERS A. C. D.

TAYABLES HESS. Printer, ST Broadsigh St., Chicars

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For the "Bernid of Truth."

The Hernid of Truth.

The He

1. The Foundation,

2 The laborers and their character. 3. The materials used by the labores in its structure.

2) We will in the second place take

"We," that is, I, Apollos, Cephas, , and all true and evangelical preachers, are laborers together house, they labor in vain that build it. The Savier said to his disciples, "The denote those professors of Christianity harvest truly is great, but the laborers that are not truly converted, hypocrites are few: pray ye therefore the Lord of the harvest, that he would send forth dead. For men are compared also to belowers into his harvest." apostle's meaning here is, beautifully with the gontext. We know that the work of a is peentiarly laborious and difficult in the building of God's house.

3) We now come to the considera-

3) We now come to the considera-tion of the neuterials which the build-ers are to use in the structure. The text says, "Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble," &c. It will, no doubt, he admitted by every one that this is a figurative represen tation, which it really is. But many or nearly all expositors tell us that the anostle here has reference to good and But I would here ask the reader. Of what does God's building consist, which is built on the founds mon? Does not the apostle say, word about works in the whole text. He asks the Corinthians (chap. 9: 1), and precious stones, he means to repre-sent the true believers and regenerated Christians; for the children of God are compared in Scripture to such materiof the just is as choice silver." (Pro "He shall sit as a refiner and (Mal. 3; 3.) The ire, as already seen, also called the likewise called stones (2 Pet. 2; 5) and hence may with propriety be call-ed precious stones in the house of God. The true children of God, who are lation.

precious and worky in his sight, as the tent it shar speak against you feel and the psalmist also says, "Precious in the as evildoers, they may by your good sight of the Lord is the death of his works, which they shall behold, glorify life," (James 1: 12.) aints." (Ps. 116: 15.) But that sev- God in the day of visitation." los, Copinas, and almosars together distinct." (Ps. 118:15.) But that sevigenerally an almosars together distinct of the day of visitation." (I Pet, light precision precision metals, &c., are less than 1 that profess the control of the day of visitation. The process was the process that the day of visitation and the process that the process that the process that the day of visitation was the process that the process the process that the process the process the process that the process that the process that the process the process that the process that the process that the process the process the process that the process the process that the process the process the process that the process the process the process the process that the process the process that the process the process the process that the process the pr unner Goot are of moor; for no as of meaning the conditions that others, may denote the told of the condition and distress, or of temptation and him to build up his house, he himself however being the chief Master-build, able of the sower, saying, "Some fellower build the condition and distress, or of temptation and however being the chief Master-build, able of the sower, saying, "Some fellower build the modernment of the condition of the sower, saying the property of the condition of the sower, saying the condition of the cond except the hold in that build it." fruit, some an hundred-fold, some six The wood, hay, and stubble, may

ild send forth dead. For men are compared also to Paul writes wood, hay, and stubble. Behold, laborers into his harvest." Paul writes
to Timothy, "Study to show thyself
approved mate God, a workman that
needeth not to be ashamed." "We
beseeth you, brethren to know then
which labor among you, and are over
you in the Lord, and admonish you."

[11] "Surely the people is grass."

[12] "Surely the people is grass."

[13] "Surely the people is grass."

[14] "Surely the people is grass." you in the Lord, and admonth you."

(1 These 52: 12.) "I allow the project the project to goess." \*

(1 These 52: 12.) "I allow the project the project the project the project the project to the project the pro me." (I Cor. 15: 10.) "The workman wind, and as chaff that the storm is worthy of his meat." It is however carrieth away." (Job. 2:1):8. "Between or eress, and should, help to labor in hubbling up the house of God; and it is also true that the ministers constitute a part of the building. But the great house (as is God's house) there nineters in particular are the laborers er, but also of wood and of earth; and ministers in particular are the laborers or builders, and the church the building. The words "we" and "ye" seem to honer, and some to dishonor," and some to dishonor, and some to home to dishonor, and some to dishonor, a ish, as well as wise virgins; for in th kingdom of the Son of man on earth (which is the honse of God) are found "things that offend and they which do iniquity." Yea, here are often found among the professors faithful and upchildren of God and hypocrite ogether. But now and then there come times of trial in which they may

be easily discorned as is further in

blied in the text, in the words, "every

or the day shall declare it." We will now consider 4) How every man's work shall be made manifest, and the day declare it by fire. Ministers, like other men also, affliction, w are oftentimes liable to be deceived. and as they cannot see into a man's heart, it may readily be the case sometimes, however discerning they may be, that they receive into the ohnreh the indeed speaks several times of because when they any think compar-werk, but not of works; and here it is where most expositors fall into error, able to the finest gold, but who in the Corinthians (chan, p. 1). The saks the change (chan, p. 1) are saks the change (chan, p. 1). The saks th He ask, the Corinthians (chap. 9.1), "and are found to be only wood. But fore, could well strange, concerning the first yield and justly he might ask them this question, since probably they were converted chiefly through limit, i, there-converted chiefly through limit, i, there-converted chiefly through limit, i, there-is in view the great day of judge fore, understand the different materials ment, "in the which he will judge the mentioned to be, not good or evil "world," and although it shall sarely be supported by the converted chiefly the property of the martyrs we find that some of the martyrs we find works but men or Christian profess.

the man among it shall surely be temptators: that the trial of your made maintest and declared which are faith, being much more precious than to gold, silver, the children of God and which of gold that perisheth, though it be true children or God and which of gold that perisheth, though it be the children of the devil, yet it will tracted not be a day of trial, temptation, and large tracted at large tracted and the development of the ungoally shall be condemned and the ungoally shall be condemned and be ungoally shall be condemned and the ungoally shall be condemned and the ungoally shall be condemned and the ungoally shall be condemned and will try them as gold is tried." (Zech. als. Jeremiah speaks thus, "The precious sons of Zion, comparable to fine devil and his anglels." I, glodd," &c. [J. J. Job says, "When he hath tried me, I shall cone forth as gold." They are compared also to silver. "For thou, O God, hast proved us: then hast tried us, a silver when he has the shall state of the stried." (Ps. 66; 10.) "The torner was the shall proved us: then hast tried us, as silver in the stried." (Ps. 66; 10.) "The torner light in due time: "for there is nothing for gold: but the Lord trieth the same proved us." (Ps. 66; 10.) "The torner light in due time: "for there is nothing for gold: but the Lord trieth the same proved us." (Ps. 66; 10.) "The torner light in due time: "for there is nothing for gold: but the Lord trieth the same proved us." (Ps. 66; 10.) "The torner light in due time: "for there is nothing for gold: but the Lord trieth the same proved us." (Ps. 66; 10.) "The same proved us." (Ps. 66; 10.) "The same proved us." (Ps. 66; 10.) "The torner light in due time: "for there is nothing for gold: but the Lord trieth the same proved us." (Ps. 66; 10.) "The same proved us." (Ps. 66; 10.) "The same proved us." (Ps. 66; 10.) "The torner light in due time: "for there is nothing for gold: but the Lord trieth the same proved us." (Ps. 66; 10.) "The torner light in due time: "for there is nothing for gold: but the Lord trieth the same proved us." (Ps. 66; 10.) "The torner light in the same proved us." (Ps. 66; 10.) "The torner light in the same proved us." (Ps. 66; 10.) "The torner light in the same proved us." (Ps. 66; 10.) "The torner light in the same proved us." (Ps. 66; 10.) "The torner light in the same proved us." (Ps. 66; 10.) "The torner light in the same proved us." (Ps. 66; 10.) "The torner light in the same proved us." (Ps. 66; 10.) "The torner light in the same proved us." (Ps. 66; 10.) "The torner light in the same proved us." (Ps. 66; 10.) "The torner light in the device that the same proved us." (Ps. 66; 10.) "The torner light in the same proved us." (Ps. 66; 10.) "The torn tentines make the expression, "time her, and acceptance men in the intrace" grounded on this foundation will be will be foundation will be will be founded by the foundation will be make it known;" and in like manner in the furnace hath he tried them, and it is said "the day shall declare it"; received them as a burnt-offering." of the Lord; they are comparable

\* Or, "Hay," according to German trans-

ly enough, when he says, "We are la- born of him, must be esteemed very "at the end it shall speak and not lie": (Wis 3: 6.) "Blessed is the man the by fire; and the fire shall try every of these things move me, neither con m's work of what sort it is. er it be of gold or of wood. in the next place consider

5) What this fire is. This is perhaps the most important part of our subject. Yet I truly believe that this also is a figurative or emblematical expression. We know that the natural fire is of such quality and nature as to consume certain materials, as wood, hay, stubble, whilst others such as gold, silver, &c., it will not consume. but simply refine, or purify. There are also many minerals, the worth of which, as to their good or useful qualities, we can not know, until we have tried them in the fire, and by this means ascertained whether they contain any thing good or useful.

tain any thing good or useful.

Let us therefore imagine, for example, a building to be constructed of the six materials mentioned in the text, and then exposed to the flames, only consumed, while the precious metals would remain uninjured. The case is milar in regard to God's building or onse. I, therefore, freely confess that sincerely believe the apostle means the farnace of affliction," \* He says ikewise "that we must through much ribulation enter into the kingdom of God," and if we search the Scriptures and sacred history, we shall find that the true believing children of God were from the beginning of the world til ow more or less afflicted and distressed. (Heb. 11: 37.) It seems to be so dained of God that his children must bere pass through tribulation and "divers temptations" to become purified. The apostle exhorts the Thessalouisns "that no man should be moved by these afflictions: for yourselves know that we are appointed thereunknow that we are appointed therein-to." He speaks of tribulation as espe-cially belonging to the children of God. In another place he says, "Our light affliction, which is but for a moment, worketh for us a far more exceeding chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." The be his disciple." The recen great multitude, which John saw, "eame many Christian professors made maintest and declared which are latth, being minet more precious than the time children of God and which of gold that perisheth, though it be affiliation. A mere outward profession the children of the devil, yet it will ince with fire, might be found muto of the month, however, can not by a praise, &c." "And I will bring the cansendure the hour of trial. On the control of the month, however, can not by a control of the month, however, can not be a control of the month, however, can not be a control of the month, however, can not by a control of the month, however, can not be a control of the month, however, can not be a control of the month, however, can not be a control of the month, however, can not be a control of the month, however, can not be a control of the month, however, can not be a control of the month, however, can not be a control of the month, however, can not be a control of the month, however, can not be a contr ligatin ducume; "for there is nothing for gold: but the Lord direct the hid, which shall not be manifested; hearts." (Prov. 17: 3.) Sirach says, the patient when thou art changed to that it should come abroad." We of a low estate. For gold is tried in the tentimes make the expression, "time fire, and acceptable men in the furnace"

" "Fire of tribulation," according to Ger- " Published in English by Elias Barr

Although "honds and afflictions blild them, they say with Paul, "But non We will may finish my course with joy" (A 20: 23, 24); or "who shall separate from the love of Christ? shall tribul tion, or distress, or persecution, or far ine, or nakedness, or peril, or sword /Rom. 8: 35.) But those professors that are a

truly converted, having merely a nam that they live, and that they are Chritians, however pious they may on wardly appear to be, while inward they are full of hypocrisy and wick ness, can not endure the "hery tri: the "furnace of affliction," but in day of trial will be found to wood, hav, and stubble can por with Abraham hold out their hypocrisy for a time from me fest what they are. For the heaven time to time look upon his build and apply a test in order to "try ev man's work of what sort it is dready saw that the time had that indement must begin at the b of God." When seasons come, which judgment begins at the he f God, and the Lord permits his saving-fires as a flood to pass over "lays indgment to the line, hteousness to the plummet' then shall such a day of fice very man's work is. The Savior a parable, "They which are sover stony ground...have no root into afterward when affliction persecution ariseth for the word's s mediately they are offended" (Mar "for a while believe, and in time temptation fall away." Of Jesus's Of Josus's d temptation fall away." Of Jesus's ciples "many went back, and walk no more with him." (John 6: 66.) The Savier said, "No man having put hand to the plough, and looking ha is fit for the kingdom of God." (Lu 9: 62.) He taught that "whosod forsaketh not all that he hath, can The recent war tri mushle to hear the test became offer found to be but "wood, hay, and stu were as gold, silver, and stones, tried in the hottest the truly regenerated child of Go sustained by the power of his Spi ean do this. Hence the fire thus "tr every man's work of what sort it is: Menno Simon, in his work entit

"A Foundation, &c.," says, "Fair ful brethren, take heed to this precio corner-stone, adapted and prepared the Father as the only ground a building of our faith must be found and raised un, which is no other th Jesns Christ alone. All that are tra

est the fire of the cross consume you wood, hay, and stubble, and the ing and storing of persecution overthrow the honse." 6) Next in order we come to the

onsideration of the reward and the

losses of the workmen, "If any man's work abide (endure the trial as gold in he fire) which he hath built thereupon, a shall receive a reward": for "every man shall receive his own reward according to his own labor" (ver. 8 cording to his own labor" (ver. 8). Whether he labor much or little his reward will be awarded accordingly. The workman, however, can not exest will not abide the test and consepently not be of any profit to the milding. Inexpressibly great, howhave been faithful workmen. "They that be wise," says the prophet, "shall hine as the brightness of the firmament: and they that turn many to usness, as the stars for ever and (Dan. 12: 3.) Here likewise "one star differ from another star glory." "Wo is nuto me," says the apostle, "If I preach not the gospet: For it' I do this thing willingly, I have a reward." (I Cor. 9: 17.) God him-self will be the laborers' "exceeding great reward." "Great is their reward n heaven." It will be said to them, Well done, thou good and faithful servant: thou hast been faithful over a many things; enter thou into the joy shall be saved; yet so as by fire," of thy lord." There is laid up for them thy lord." There is laid up for them crown of righteonsness." But all But all his is through pure grace, and the re-

will be a reward of grace. "If any man's work shall be burned shall suffer loss." His labor in a ministerial duties they have many work which will not abide the test of fro will be lost. must exercise care that they "lose not ose things which they have wrought.' "I am afraid of you," 2 John 8.) "I am afraid of yan," sorely tried and refined in the "irribays Panl, "lest I have bestowed upon of affiction" and the fire of adversity on labor in vain." (Gal. 4: 11.) "Lest Let us take as examples the fiery trial to the control of t ed you, and our labor be in vain." (1 all the true laborers of God. Did they Thess 3: 5.) Likewise he admonishes not all have to sow with tears? In the twelling the properties of the Philippians, saying, "Hold forth the World and Forth the World, and the God forth the World, and the God forth the World, and the world, and to angels, and with the World, and to angels, and with the World and to angels, and with the World and to angels, and with the World and the world, and to angels, and with the World and to angels, and with the World and to angels, and with the World and the World and

that he whose work is burned shall Almen.

himself be saved. Now it cannot be a 
A few more words to you, my dear of whom he had personal interviews— A rew more words or you, my dean man's evil works that are brinned, for britten and fellow laborers. Should the the and personal more viewed the man's evil works that are brinned, for britten and fellow laborers. Should the the and personal more viewed as a shall follow him, as we may we not all be diligent, that we may be temberg; with Bullinger, at Zurich; e in Matt. 25: 42, 43, "God shall bring every work into jndgment, with every secret thing, whether it be good, or whether it be evil." (Eecl. 12: 14.)

But the apostle does not say works. Ic says, "If any man's work shall be urned, he shall suffer loss: but he imself shall be saved; vet so as We will now consider

7) How he shall be saved, who

work is burned. "He himself shall be saved." although his work (or labor) or perhaps a part of thomy, may be ound to be but wood, hay, and stub-ble, in the trial by fire; for he could not know the heart, or he would peraps have rejected some and not pitted them as pare metal. If a la er at God's building could not be saved, in case he should have receive the church, as truly converted the hady of Christ, some who were no trne, I tear but very tew preacher less since they are laborers togethe only of God's laborers. False teacher are not such; for they never were sen by God, and ure, therefore, only "thieves and robbers." But he—the ew things, I will make thee ruler over faithful laborer with God-"himsel is not said here that he shall be save a comparison. Munisters especially hottest fires of affliction. hard trial and conflict to undergo. The fiery darts of the wicked are often east upon them on every side, and, like the building, they themselves are often sorely tried and refined in the "furnace n mbor in vain. (trai. 4: 11.) "Lest Let us take as examples the firry trials some means the tempter have tempty of the holy prophets, and a postles, and you, and our labor be in vain." [1] all the true laborers of God. Did they s, therefore, no wonder that the moor-ex is oftentimes so full of auxiety and ear; for too often is it the ease that he lear; for too often is it the ease that he of the world, the off-scouring of all must see with pain that those of whom fear; for too often is it the ease that be imposed from the order to often be used to the world, the off-securing of all become had good loopes again become especially strengthen his ministers, lukewarm, and fall away, when their time of trial has come. This the lagged has been been supposed up in the order of the supposed up in the order of the supposed up in the supposed by the supposed in the supposed when the substantial they are able." They are sustained the the supposed and the supposed in the supposed in the supposed and the supposed in the supposed in the supposed and the supposed in the sup tis. But this loss he must suffer: his they are ance. They are sustained the abor on those persons is lost without he hope of any reward therefor: yea, the shall suffer loss: but he himself their work may be burned, not abiding the shall suffer loss: "he shall suffer loss: but he himself; their work may be burned, not abiding the laborer) shall be saved; yet so as the trial, yet, if they have been sincere, by fire." If the apostle had here meant works (as some, though incorrectly, assort) which professors bindle on Christ, he would have had to use a this is the fire "prepared for the devil and the same of expression. He would have had to use a this is the fire "prepared for the devil and his sample; four Louisides it to be ifferent form of expression. He would and his angels; for I consider it to be different form of expression. He would and his sugges; for I consider it to be have had to say "If any man's works a nere deliation and imposition of shall be burned, he shall suffer loss."

Man's works, like the fruit of a tree, large works, like the fruit of the may eventually be cleansed and tree cannot bring forth evil fruit." The purified by the fire of hell, and be a very large works and the same works. apostle's admonition, in working out with persons of ull ranks and characters, by such false teachings; for the fire of bling—Ed.]

The names of Occolampadins, Linding and truth, which is not adapted to cleams, purify hell is not adapted to cleams, purify and save the ungodly and hypocrites, I but to panish them. I know of no other remedy under heaven, whereby of the remedy under heaven, whereby we can be saved than only the name of a God in his providence raised up as Jeans, and his blood alone can eleanse.

Jeans, and his blood alone can eleanse of the providence raised up as Jeans, and his blood alone can eleanse. rood works of any person shall not be saved. Oh may no one be deceived good works of any person shall not be saved. Oh may no one be deceived burned, but they shall follow him. by such false teachings; for the fire of (Rev. 14: 13.) Should, however, any sone's works be burned, it would have to be his evil works, and then he would be to be his evil works and then he would have no works remaining; for if any other remedy under heaven, whereby a proportion of the proposition of the

found faithful lalineres in this great building of God, which is built on so firm and immovable a foundation with such beautifully perfect and living stones? This house or temple is still in the process of building. Be of good televe, therefore, and let us not hecome weary, but continue to labor diligant living the constant of the process of building. Be of good they for the process of building. Be of good they are the process of the process of the still will be seen to the process of the proportion of the process ry; for t win recentancy of compared may here be appropriately intronaution and drade perfect, pure, and free from all dross. Yea, may we not say that it will become a city of "pure gold, he says: "We have now seen that the like nuto clear glass, and the foundaBaptists, who were formerly called like nuto clear glass, and the foundarious of the wall of the city be gambished with all manner of precious stones?? (Rev. 21: 18, 19.) Let us, therefore, look well how we build on this holy foundation; for whatever will mot bear the test of fire will be useless and mult for this building. Let us, therefore, endeavor, if possible, with the help of God, to bring rogether in the help of God, to bring rogether in the thing with precious and well leave the more of the torical authority in the Dutch Reformation that they derived their name from the first thing with precions and well leave the first thing the properties of the transfer of the more properties. this building such precious and well meno Sinou, a native of Witmarsum, prepared living stones as to make a born in Friesland A. D. 1495. He as the fire. Finally, let us all, whoever educated a Catholic, and in his twenty we may be, if we will be Christians, sincerely examine onselves, and prove what sort of materials we are in this building of God, so that, if we should utter darkness of mind and worldliness ounding of tool, so that, it we should hid ourselves to be not yet of the true of spirit, yet not without some tendermetal, we may humble ourselves before uses of conscience and apparent piety. God in true repentance, and curriestly In 1530 he was induced to examine the entreat him to give us a clean heart to himself. "I had and an upright spirit, and that he may make us to be such vessels as may be before! discovered that I was deceiventreat him to give as a clean heart make us to be such vessels as may be make its to be such vessels as may be tead that he may sustain, strengthen and establish us, that we may be steadfist embed in former views, and embraced the dectrine of the New and immovable on the true foundation Testament, which he zealously advo-Jesus Christ to the end. Amen.

"Ilim that overcometh, will I make shall go no more ont; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down ont of heaven from my God: and I will write upon him my new the Munsterites, that was founded on name.

J. M. BRENNEMAN.

Elida Ohio.

J. M. H.

A Brief History of the Mennonites

the obtain a better knowledge both of our History and Confession of Faith, suasive cloquence, and his learning was our flistory and countries we hereby afford them an opportunity sufficient to make him pass for an to do so and hope, though brief and oracle in the eyes of the multitude. unsatisfactory as it may be, it will add in some degree to the interest of the general reader, and especially to those a man of probity, of a meek and tractable spirit, gentle in his manners, pliwho are engaged, according to the apostle's admonition, in working out with persons of all ranks and charact-

man's works are evil, he cannot have we can be saved than only the name of God in his providence raises up as tunns count not tan to attract the adgod works; and without (good) works Jesus, and his blood alone can cleaned as the providence raises up as tunns count not tan to attract the adjusted works; and without (good) works Jesus, and his blood alone can cleaned similar to allow miration of the people, and to gain a similar to allow the control of the property of the pro

old, silver, and precions stones." be damned." But in our text it is said God help us through Jesus Christ, he was cotemporary with Luther, igain he says, "Take heed and watch, that he whose work is burned shall Amen.

Zwinelins, and others and with saws. we not all be diligent, that we may be found faithful laborers in this great and at Strasburg with Bullinger, at Zurich;

antail

He now commenced to travel with pillar in the temple of my God, and a view to consult with some of his contemporaries, such as Luther, Bucer, Bullinger, and others; having done so, he strennously opposed the ites, "He condemned," says Mosheim. "the plan of ecclesiastical discipline of the prospect of a new kingdom, to be miraenlously established by Jesus Christ on the ruius of civil govern-The above exposition may perhaps ment, and the destruction of be adequate as an answer to J. J. rulers, and which had been the posti-Yoder's question in No. 18 of the Hertions, such execrable rebellions, and

tons, such executive rependency, and such enormous crimes."

Menno Simon plainly foresaw to what horrid extremities the permissions doctrine of the Munsterites were calwith their Confession of Faith. enlated to lead the inconsiderate and [We give the following brief sketch of the History of the Mennonite Church, by this pernicions sect, but who had been misled to the History of the Mennonite Church, by this pernicions sect, but who had together with our Confession of Faith, renonneed all connexion and intertaken from Ruff's History of ALL. taken from RUPP'S THISTORY OF ALL course with them, and as there Were THE DENOMATIONS IN THE UNITED HIS others, descendants of the ancient STATES, and, as stated by the Editor of that work, prepared with the aid of, persed sheep of the house of Israel; and approved by Pre. Christian Herr, Menno, at their earnest solieitation, asof Pequea, Lancaster Co., Pa., who samed among them the rank and fine-was a Bishop in the church, with the tions of a public teacher. That he was Brotherhood, as well as calculated to discharge the duties of others might become better acquainted his office, is evident from his success. herewith. And as many have desired "He had," says Mosheim, "the inestim

Oldeslobe January 31, 1561

of the Anabaptists,—some of them he reclaimed, others he excluded, who

various parts of Europe.

From the year 1537 to the beginning century, many of the Mennouites were sorely persecuted in Europe. They were compelled to flee from one country to another, and con-sequently have been dispersed. Some Russia, Prussia, Poland, Holland, Denmark, and many other places, and many on the invitation of the liberel-minded William Penn, transported themselves and families, into the vince of Pennsylvania as onely as A D 1683. Those who came in that year and in 1698, settled in and about Germantown, where they erected a school and meeting house in 170s.

In 1709 other families from the Palatinate, descendants of the distressed and persecuted Swiss, emigrated to America, and settled in Pequea Valley, then Chester, now Laneaster County.
Among these were the Herrs, Meylius, Kendies, Millers, Oberholtz, Funks Bowmans and others. They settled in the midst of the Mingo or Conestoga Pequea, and Shawanese Indians, where under unpropitious circumstances, they improved lands. The first who settled here were soon joined by others, who and at a later period. Before the year 1735 there were probably rising of five hundred families settled in Lancaster hundred faintities settled in Lancaster county. For some time they held their religious meetings, and school, in the same rude buildings. As a body, in this country, the Memonites have this country, the spent little money in creeting stately buildings as churches or for schools. Economy and comfort being their chief

Their religious views were at an early date, and since, misrepresented, and no small degree of prejudice excitfounded prejudices, they had Christian Confession of Faith. containing the chief doctrines held b them, translated into English, and published at Philadelphia, in 1727.

In the preface to that publication of the harmless and defencelss Chris ians, called Mennonites, is as yet little known, &c.: so that the greatest por-tion of the people doth not know what they believe and confess of the word of God, and by reason of that ig ance, cannot sneak and judge rightly of their confession, nor of the confes sors themselves; hay, through prein dice, as a strange and unheard of thing, do abhor them, so as not to some of our tellow-benevers in remaining and reversal and remaining and

John Concrads, Clas Rittinghausen. were tainted with the Munsterite here- Conestoga-Hans Burkholzer, Chris-He founded many communities in tian Heer, Benedict Hirchi, Martin Bear, Johannes Bowman, Great From the year 1597 to the beginning of the present century, many of the Daniel Langenecker, Jacob Beglutly.

## ARTICLES OF FAITH.

pleasure, so at last he created the first that she brought forth her first-born man, Adam, the father of us all; gave on at Bethelen, wrapped him in him a body, formed of the dust of the earth, and hreathed into his nostrils the breath of life, so that he became a living sonl, created by God after his world living sonl, created by God after his Luke 2; 7.) own image and likeness, in righteons.

We confess and believe, that this is living soul, created by God after list own image and likeness, in righteonsess and in true holiness, unto eternal life. He esteemed him above all creatures, and endowed him with many and great gifts; placed him in a delightful agreed garden, or paradise, and gave him a command and a prohibition; afterwards he took a rib from Adam, made a woman, and brought her to Adam other, who was provided, promised, sent, and came into the world, and is

exposed to the imminent danger of thought worth the while to turn it also ed upon all men, in that all large single falling a victim to the severity of the into English, so that those of that na- | od, and hence incurred the wrath of He first visited East and West tion may become acquainted with it, God and condemnation. They were, raws. Are mist visited raise and mest the forming the many become acquainted with it, tool and condemnation. They were, Priesland, the province of Groning and as on light have a better opinion thereof, and of its professors; and not disc, to till the earth, to toil for subsistance and to eat their bread in the consists all our hope, consolation disc, to till the earth, to toil for subsistance and to eat their bread in the consists all our hope, consolation consists all our hope, consolation disc, to till the earth, to toil for subsistance and the case of the consists all our hope, consolation disc, to till the earth, to toil for subsistance and the case of the consists all our hope, consolation disc, to till the earth, to toil for subsistance and the case of the consists all our hope, consolation disc, to till the earth, to toil for subsistance and the case of the consists all our hope, consolation disc, to till the earth, to toil for subsistance and the case of the consists all our hope, consolation disc, to till the earth, to toil for subsistance and the case of the consists all our hope, consolation disc, to till the earth, to toil for subsistance and the case of the consists all our hope, consolation disc, to till the earth, to toil for subsistance and the case of the consists all our hope, consolation disc, to till the earth, to toil for subsistance and the case of the consists all our hope, consolation disc, to till the earth, to toil for subsistance and the case of the consists all our hope, consolation disc, to till the earth, to toil for subsistance and the case of the consists all our hope, consolation disc, to till the earth, to toil for subsistance and the case of the consists all our hope, consolation disc, to till the earth, to toil for subsistance and the case of the consists all our hope, consolation disc, to till the earth, to toil for subsistance and the case of the consists all our hope, consolation disc, to till the earth, to toil for subsistance and the case of the consists all our hope, co lia, and continued through the German ing soil might enquire and try all try all the coast of the things, and keep that which is best." Battic sea, and encertated as far as Livonia. "In all these places his uninsterial labors were attended with remarkable success, and added a production of the congregation of the congregation of the congregation of the shorted assistanced with the constance of the congregation of the shorted assistanced with the shorted with t ored assiduously till the close of his acknowledge and hereby make known, or any other denee of God, delivered into the hands of vicked men; that he suffered under Dideslohe, January 31, 1561.

His object was reformation, and the piritual collification of his fellow-men, to go and the properties of the piritual collification of his fellow-men. and the one good, we have subscribed spiritual chilifection of his fellow-men, which he accomplished to an unparalleled extent. He purified the ductrines of the Ausbaptist,—some of them he figure. Germantown—John Gorgas, 121—19; Gen. 3; 23; Psalm 49; 8, and the dead. (Luke 23; 1—53; 24; 25) and the dead.

> Concerning the restoration of the first mean and his posterity, we believe and confess, that God, notwithstanding their fall, transgression, sin, and perturbed the series of sins for the whole human transgression. their fall, transgression, sin, and per-fect inability, was not willing to east The leading articles of the Christian feet inability, was not willing to east family; that he became hen of our left hen of be then to be fermily lost; but that he called then nonites, and those in America, adoption of the control d A. D. 1632.
>
> 1. Of God, of the Creation of all out spot, the Son of God, who was a second with the son of God, who was a second with the son of God, who was a second with the son of God, who was a second with the second with the son of God, who was a second with the s things, and of Man.—Since it is testi-pointed for this purpose, before the fied, that without faith it is impossible foundation of the world, and was promi, that without faith it is impossible foundation of the world, and was promo or the New Testument, when belease God, and that whoseever jised while they were yet in paradise, and confess, that previous to his as ill do come to God, world his factors. would come to God, must believe God for consolation, redemption, and salvais, and that he is a rewarder of all tion, unto them and all their posterity; those that seek him; we, therefore, may from that time forth was bestowed those that seek him; we, therefore, may from that time forth was bestowed discovered by the point from them, by faith; afterwards all the bous for fathers, to whom this promise cleral, omnipotent, and incommendate with from the confirmed and sealed with his blood, and cometernal, omnipotent, and incommendate. eternal, omnotort, and noomprehenstible God; the Father, Son, and Holy
> desired, saw by faith, and waited for not to be altered, neither by angels no Ghost; and in no more and none other; the fulfillment, that at his coming he linen, neither anything to be a hefore whom there was no God, nor would redeem, liberate, and release thereto, nor taken therefrom.

11: 6; Deut. 6: 4; Gen. 17: 1; Isa. 4. Of the Coming of Christ and the 1: 6; Pett. 6: 4; Gett. 1: 1; Fa. 5: 9; Jh. 5: 7; Rom. 11: 36). We believe in this one God, who We believe in this one God, who believe and confess, that when the time works all in all; and confess that he is the Creator of all things, visible and hivisible; who, in six days created heaven and earth, the sea and all that is therein; and that he governs and apholds all his works by his wisdom; and by the word of his power. (1 Cor. 12: -6.28; Acts 14: 15.) Now, as he had finished his work, and had ordained and prepared every thing good and perfect in its nature and properties, according to his good pleasure, so at last he created the first man, Adam, the father of us all; gave on at least he created the first man, Adam, the father of us all; gave on at least he created the first man, Adam, the father of us all; gave on at least here reported by the thouse of David I, and that she helder, wrapped him in

thing, do ablor them, so as not to speak well, but oftentines ill of them.

2. Of the Fall of Man.—We bestered to the speak well, but oftentines ill of them.

Therefore it has been thought fit and needfal to translate, at the desire of the Scriptures: that our first source of our fellow-believers in Penn-parents, Adam and Eve, did not remain to God; nay, for the consolation, re-parents, and parents.

ed traveling from one country to another, amidst pressures and calamities of various kinds, and was constantly ed religion; and therefore it has been and death by sin, which has thus pass-satisfied with the statement given by the evangelists; agreeably to which is the Son of the living God, in whore alone consists all our hope, consolation

And also that the Son of God died 3. Of the Restoration of Man by the Promise of Christ's Coming.—
Concerning the restoration of the first be brised the Serpent's head; do be be the Serpent's head; do be brised the Serpent's head; d

5. Of the Law of Christ-the Gospe eension, he made, instituted, and left his New Testament, and gave it to his shall there be any after him; for from fallen man from sin, guilt, and unright him, by him, and in him are all things; consuess. (John 1: 20; 1 Pet. 1: 10; will and counsel of his heavenly Fath to whom be paise, honor, and glory Glo. 3: 15; 1 John 2: 1, 2; 3: 8; for ever and ever; Amen. (Hebrews Heb. 11: 13, 39; Gal. 4: 4, 5.) that, inasumch as it contains the whole his apostles, missionaries, and minis ters, whom he called and chose for tha purpose, and sent into all the world, to und nations, and tongues, testify pentance and the forgiveness of and that consequently he has therein declared all men, without exception as his children and lawful heirs, so far as they follow and live up to the con children; and thus, he has not exclued any from the glorious inheritance lieving, the disohedient, the obstinate and the perverse, who despise it, and by their continual sinning, render themselves unworthy of eternal life (Jer. 31: 31; Heb. 9: 14-17; Matt 26: 28; Gal. 1: 8; 1 Tim. 6: 3; 15: 15: Matt. 18: 19; Mark 16:

wards he took a rib from Adam, made as woman, and brought her to Adam, for a helpmate, consort, and wife. Consequently, from this first and only man Adam, all men that dwell upon the carth have descended. (Gen. 1: 27; 22; Acts 17; 2:18; 17; 22; Acts 17; 2:0.)

agere and perfect faith, and believe for which, in order that none might was broken, and his precious blood 15, feats Christ, according to the testile or or go astray he had down his own was shed for us, and for the whole was obtain remission or forgive soft of the sent of the soft of the soft

doctrines and command of Christ.

ging of their sins: and thus be re-

d into fellowship with the saints;

roupon they must learn to observe

ings which the Son of God tanght,

28: 19, 20; Rom. 6: 4; Mark.

9: 18: 10: 47: 16: 33:

to, and commanded his disciples

15, 16: Matt. 3: 15: Acts, 2: 38;

8. Of the Church of Christ .- We

elieve and confess there is a visible

mentioned, do works meet for re-

ntanee, have true faith, and receiv-

a true baptism, are made one with

d in heaven, and received into fel

wship of the saints here upon earth;

se we profess are the chosen gener

ion, the royal priesthood, the hely

tion, who have the witness that they

to the sponse and bride of Christ

life: a habitation, a tabernacle,

elling place of God in the spirit

a God, which he bought, purchased.

d redeemed with his own precious

his promise, he will always remain

d so protect them, that neither floods

re, godly walk or deportment, as al-by a profitable or fruitful conversa-

n, use and observance of the true linances of Christ, which he strictly

ined upon his followers. (1 Cor

13: 1 Peter. 2: 9; John. 3:

9: 2 Cor. 6: 16: Matt. 7: 25.)

wilt mon the foundation of the apos and the prophets, Christ heing the

1. 9: 11. 12.)

John 7: 38.)

Of Baptism.—As regards bap, we confess that all penitent bers, who in the confess that all penitent bers, who for fifth preservation, govern the clurch, feed his fleck, rs, who, by fuith, regeneration, atch over them defend and provide renewing of the Holy Ghost, are them; nay, do in all things as he did, going before them, as he taught, acted and commanded; teaching them wen, must upon their scriptural conon of faith, and reformation of be baptized with water, " in the to do all things whatsoever he comnanded them (Eph. 4: 11; Lnke. 10: a of the Father and of the Son. 1 : 6 : 12, 13 : John 2 : 15 : Matt. 28 : of the Holy Ghost, agreeably to

llowers of Christ, and leaders of the nd supplication to God, in electing brethren, providing every city, place or church with bishops, pasters, and leaders, and ordaining such persons as took heed to themselves, and to the doctrine and flock; who were sound in the faith, virtuous in life and conversation, and were of good report, both in and out of the church, in order that they might be an example, light, and pattern in all godliness, with good works, worthily administering Lord's ordinances, baptism and sup-per, and that they might appoint in all places, faithful men as elders, capable of teaching others, ordaining he name of the Lord; further, to have the care, according to their ability, for all things necessary in the church; so that as faithful servants, they might ushand well their Lord's talent, gain by it, and consequently save them-selves and those who hear them. (1 Tim. 3; Acts. 1: 23, 24; Tit. 1: nief corner stone (upon which his surch is built) -this church of the liv-Tim. 4: 14, 16: Titus, 2: 1, 2; Tim. 2: 2: 1 Tim. 5: 2.)

That they should also have a earfor every one of whom they have the oversight; to provide in all places deacons, who may receive contributions and alms, in order faithfully to disd comforter of believers, may, will with them, walk among them, with all becoming honesty and decor-um. (Luke, 19: 13; of Deacons, Acts. 6: 3—6; of Deaconesses, 1 Tim. 5: 9; Rom. 16: 1; James 1: tempests, nor the gates of hell hall prevail against or overthrow hem.—This church is to be distin-uished by scriptural faith, doctrine,

(.)
That honorable and aged widows hould be chosen deaconesses, who, with the deacons, may visit, comfort, and provide for the poor, weak, in

v. 19: 7; Tit. 3: 6, 7; Eph. 2: -21; Matt. 16: 18; 1 Peter. 1: 18,

incorruptible seed. (Gen. 8: 21; And further, that he provided his direction in the contraction of the contr preserve the unity and fellowship swords, or in the words of the prophet, which we have with God and with one which we have with God and with one another, which is also represented to Matt, 5: 39-44: Rom. 12: 14: 1

THE HERALD OF TRUTH.

11. Of Washing the Saints' Feet. -We also confess the washing of the saints' feet, which the Lord not only should not provoke or do violenes to instituted and commanded, but he actually washed his apostles' feet, although he was their Lord and Master, and gave them an example that they should wash one another's feet, and another, and take patiently That the apostles, likewise, as true do as he had done unto them: they, as a matter of course, taught the be colored to the diligent with prayers lievers to observe this as sign of true one check to turn the other, rather humility and particularly as directing the mind by feet-washing, to that right washing, by which we are washed in 

12. Of Matrimony or State of Morriage.—We confess that there is in the clurch, an honorable marriage between two believers, as God ordained (Or. 1: 2; Matt. 7: 12; 12: 7.) it in the beginning in paradise, and instituted it between Adam and Eve; as also the Lord Jesus Christ opposed as also the Lord Jesus Christ opposed and did away the abuses of marriage, which had crept in, and restored it to its primitive institution. (Gen. 1: 27; commanded them that they should not

we think it ought to be understood, word get in that which is yea; and that as the patriarels had to marry with nag in that which is nay; hence among their own kindred or relatives, we should always and in all cases perso likewise the believers of the New form, keep, follow, and live up to our so necesses the benevers of the New rorm, seep, follow, and live up to our Testament are not at liberty to marry, word or engagement as fully as if we except among the chosen generation and the spiritual kindred or relatives and the spiritual kindred or relatives. of Christ; namely, such, and no others, the confidence that no man, not as have been united to the church, as even the magistrate, will have just one heart and soul, having received reason to lay a more grievous burden baptism and stand in the same com- on our mind and conscience. (Matt. mumion, faith, doctrine and conversa- 5: 34-37: James, 5: 12; 2 Cor. 1; tion, before they become united in 17.) tion, before they become united in marriage. Such are then joined together according to the original ordinance of God in his church, and this called marrying in the Lord. (1 Cor. 7: 2, 30; 9: 5; Gun. 24: 4; 28:

And further respecting descens, that the control of the punishing of the evil-dotrackers, Deceans, and Deceanses of the Church.—As regards offices and contents, and the church we oblever and sections in the church we obleve and set in her growth, nor remain an edisections in the church we obleve and set in the growth, nor remain an edisection of the church we obleve and set in the growth, nor remain an ediset in the growth, nor tensin an ediset without officers and discipline, that obleve the theretor, the Lord Jesus Christ himself instituted and orlained offices and discipline, that obleve the properties of the church we state the good order of cities and count despites, gaining and therefore, the church we same:

The weak of the church we shall be stated to the world, not to wound or desitook to make one; to gather together
out of Jews, Gentiles, and all nations,

The Meansaites' baptizes by pouringwater on the heads of the sperson baptized—

The Meansaites' baptizes by pouringwater on the heads of the sperson baptized—

The Meansaites' baptizes by pouringwater on the heads of the sperson baptized—

The Meansaites' baptizes by pouringwater on the heads of the sperson baptized—

The Meansaites' baptizes by pouringwater on the heads of the person baptized—

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The Meansaites' baptizes by pouringwater on the heads of the person baptized—

The Meansaites' baptizes by pouringwater on the person baptized—

The Meansaites' baptizes by pouringwater of the care of the suffer of the suffer of the suffer of the suffer of

Zeeh. 9: 8, 9.) Hence, it is evident, according to his example and doetrine, that we any man, but we are to seek to promote the welfare and happiness of all men; even when necessary, to flee, for the Lord's sake from one country to ing of our goods; but to do violence than take revenge or resist evil moreover, that we must pray for our 21.) Finally, that we should do good, and approve ourselves to the conscience

15. Of Oaths or Swearing.—Reits primitive institution. (Gen. 1: 27; Mark, 10: 29-12).

In this manner, the Apostle Paul also taught marriage in the charel; and left if free for every one, according to its primitive institution, to be married in the Lord, to any one who may consent; by the phrase, "in the Lord," we think it ought to be understood, with any in that which is any; hence swear at all; but that yea should be

also to visit widows and orphans; and further, assist in taking eare of the church, according to their ability.

And further respecting deacons, that they, particularly when they are capable, being elected and ordained thereto by the clumb, for the rolling and the country of the country of

come convicted, repent and reform, that we may take heed and be diligent, (1sa. 59: 2; 1 Cor. 5: 5, 12; 1 Time, 5: 20; 2 Cor. 10: 8; 13: 10; James, peace, without spot, and blameless 5: 8, 9;) Further, regarding brotherly Amen. reproof or admonition, as also the instruction of those who err, it is necessary to use all care and dilicence to all meekness to their own amendment. as the case may require. In short, that the Church must excommunicate him that sins either in doctrine or life.

wicked life or perverted doctrine, that cently is justly separated from and creeted or passible l by the Church, his apostles, and shall have no declings with him; to victed, and seain led to reneutance. 11 Cor. 5: 9-11; 2 Thess, 3: 14; Tir. 3: 10. 1

That there be so h as well in the avoidance as in the separation, such moderation and Christian charity as may have a tendency, not to promote mation. For if he is noon hungry are in duty bound, according to neces doctrine of Christ and his apostles, to Hence we must not consider excom tinne in love towards him, as his ease

18. Of the Besigneriction of the Dead and the last Judgment.-Relative to the Resurrection of the Dead, we be lieve and confess, agreeably to the Scriptures, that all men who have died and fallen asleep, shall be awakened quickened, and raised on the last day and that these together with those that are then alive, and who shall be changed in the twinkling of an eye, at the sound of the last trumper, soon placed before the judgment seat of Christ and the good be separated from the wicked; that then every one shall receive in his own body according to his works, whether they be good or evil; and that the good and pions shall be good or evil; and that the good and pions shall be good to the condition of the season of the lasting to everlasting. (Matt. 22: 30, 31; Dan. 12: 2; Job 19: 26, 27; John 5: 28: 2 Cor. 5: 10; 1 Cor. 15: Rev. 11: 11; 1 Thess. 4: 13.) And that, on the contrary, the wicked or innions shall be driven away as accursed, and thrust down into utter darkness; nay, into everlasting pains of hell, where quenched; and that they shall never have any prospect of hope, comfort, or redemption (Mark, 9: 44).

Churches, in the city of Dortrecht, 21st and Michigan. Large settlements are April, A. D. 1632, and subscribed.

The foregoing articles are received and no other. (Fit. 3: 10; I Cor. 5: 12.)

17. Of Shanning or Avoiding the Troughout the United States, Territories, and in Canada, wherever they 11. Of Summing of Accounts
Speparated on Economicated—
Touching the avoiding of the separated, we believe and confess, that if any this country, they have been spread this country, they have been spread this country, they have been spread to the country. over a great portion of Pennsylvania, where large bodies of them are found in Lancaster County, in Bucks, Chestphin, Cumberland, Juniata, Mifflin, Franklin, York, Westmoreland, and

> The Wannowite congregations nichanal conferences, consisting ous, are held for the purpose of con-ulting each other, and devising means the members. A similar conference i held in Ohio where the Mennonites ar principally of foreign immigrants who The members of the congrega witzerland. In Canada they have from fifteen to twenty places where re-ligious meetings are held; their semi-Waterloo, Clinton and Markham.

Bishops, elders or ministers, and Thess. 5: 14.) accept stipulated salaries, nor any kind of remmeration for preaching the grapel, or in attending to the functions of their office. Their number of minist-infidel, that have no hope? oring them to knowledge, repentance ers, members, congregations, and honself the properties of Golfs goodness; "How great is thy any he recombled with Golf and his life in variously estimated; but the ex-Church; and, of course be received act number of members cannot be given. \* as they keep no records among them for that purpose. In this they "Take heed that we do not you not be accentable in the sight of God f their communicants, as they know Head of the Church of God. viz. Josus Christ, sees and knows who are is children in the whole world. Furthermore, they bear in mind the confession of King David, declaring him-

Ohio, Indiana, and New York, probably eighty five ministers, and one hundred and thirty places of worship. In all America, about two hundred and thirty or forty ministers, and about four hundred places of public worship, and between fifty and sixty thousand members. The whole Mennonite population may probably exceed 1200(01), but they have not that number of communicating members.

They are distinguished above all others for he worm diefit not, and the fire is not prenedict; and that they shall never ave any prospect of hope; comfort, and with the properties of the fire in the strength of the fire plainess in dress, economy in their average of the properties of the p

extended itself, in addition to the states as being also his attendant. God Done and finished in our United above mentioned, into Illinois, Iowa, Chardes, in the city of Dorreent, 218, April, A.D. 1632, and subscribed.—

[Fifty one ministers from seventeen reason to suppose that they have increased to subscribed.—

[Fifty one ministers from seventeen reason considerably since that time.]

[Fifty one ministers from seventeen reason considerably since that time.]

[Fifty one ministers from seventeen reason considerably since that time.] at the present time, we have no means of knowing.]. but they have ever rejoiced in the ful ness of his goodness. We live unde

> From the Christian Times Goodness and Mercy. BY ROBERT BOYD, WAUKESHA, WIS.

the future; but it was not so with surrounded with many blessings, David; he could say, "Surely, good-ness and mercy shall follow me all the affairs. This is not because God do camany 1978.

This a fundamental too hate his sin, for he is under that (1978), Indiana, New York, and fact in the experience of God's people, curse; neither is it because he is a that they can trust him all the way able to crush him; for quick as light in-onch. This is a comfort of which ning's flash, he could consume the they can never be cheated-a certain- | guilty; but it is because he has The mere professor may shake and fear as he looks into the future, but

Under all governments there is gre the true Christian has built his hopes difficulty in exercising mercy. mon the solid rock—even the Rock of danger is that the strong arm of larger, and knows that all is seeme formay be weakened, that it will be rolling to the solid rock—even the Rock of danger is that the strong arm of larger is that ion of Jesus, he knows that he will be the frequent exercise of pardon day and forever." When he looks up to those bright heavens which roof in law, makes the offender more an the earth, and to the innumerable more in love with it, and that produ stars that sparkle like jewels in the es in his heart not only a determine nd when he looks to the Cross he the death of the Son of God. knows that he has a loving God to to endure the curse of the law due confide in, and, therefore, he reposes his soul in quiet and assurance. Indeed, if a man's religion cannot do fore the sinner could return and enj eacons, are usually chosen by easting deed, if a man's religion cannot do fore the sing it? If he is to live in a constant state of fear and distrust for the future, what

goodness!" And yet he had no more ground for speaking of the divine goodness than we have. Nay, there have been new displays of that goodness since his day, which prophets, and kings, and wise men desired to but were not permitted; and therefore feel a deeper throb of gratithan even the Psalmist did. The earth is covered with it, the air is filled with it, and it envelopes us like a garment, It follows us from the cradle to the grave. Every day our eyes are seeing cars with its melody, and gladdens our hearts with its sweet influence The past, as we look over it, is noth ing but a history of God's goodness; the present is loaded with it; future is made luminous to the eve of

God's goodness is impartial. He is good to all, and his tender mercies are vor all his works. The very meanest and guiltiest of his creatures are made the objects of his tender care, as well the holy angels around his throne. Man would confine his goodness to favored races and nations; but over the broad earth God sends his goodness in its far-reaching love. And it is eonstant goodness. ing good to the suffering and the needy, but for six thousand years, day and od to the suffering and the needy night, year out and year in, without growing weary for one moment, God has continued to do good to our guitty race. And it fell upon our opening eye-lids this morning as if it were just

not be danned with the world but be- may meet the fate of the wicked; but self that he greatly sinned by causing beginning its blessed career. O, wh a delightful companion is this to g

But David speaks of God's m odness is shown to all-to the go and the bad alike, but his merey is o a dispensation of mercy, else the ment we sinned the hand of justice would strike us down. If we were u under reign of mercy sudden veng ance would tread upon the heels sin, and the moment iniquity was con mitted perdition would open to recei-However comfortable and safe men in any feel in the present, there is often upon their minds a dark foreboding as after year, even to an advanced ag which they never can be deprived. present abiding place under reign

Safe to day under the protect bed of its terror to offenders and l ust as safe in all time to come, for his brought into utter contempt. But u rotector is "the same yesterday, to- der God's government mercy is on canopy of night, he knows that he has tion to obey it, but a delight in i

Mon speak of morey being God darling attribute, an expression which there is no authority in t ed as one great whole. He has mercy apart from faith in Jesus.—M who are still in unbelief-who are nying the atonement and rejecting doctrine of vicarious satisfaction the guilty, often speak of depending upon the mercy of God. But this is delusion. They are building the For them there is no merey, for the are rejecting the only way by which possible for God to show mere consistent with his trnth, his holin and his justice. "He that believed not shall be damned."

Reader, are you like the Psalmis pursuing your earthly jonrney between goodness and mercy, as your two guardian angels? If so your security is undoubted. You shall not wa anything good or necessary for journey, and you shall reach its clos in such companionship with a glorion triumph.

MEN, even professing Christians often act as if they regard the acquis zeal, and perseverance are manifes in the pursuit of material objects, while in spiritual concerns there are apath and indifference. Things tangible sein while things of faith are too often see as through a glass, darkly.

BE humble to your seniors; be af able to young people; receive all mankind with joy and cheerfulness. A Hymn of Trust

Leave God to order all thy ways, And hope in him whate'er betide Thou'lt find him in the syil days An all-sufficient Strength and Guide, Who trusts in God's unchanging love, Builds on the rock that naught can move

What can these anxious eares avail, These never eeasing moans and sighs? What can it help us to bewail Each painful moment as it flies? Our cross and trials do but press The heavier for our bittern

Only your restless heart keep still. And wait in cheerful hope, content To take whate'er his gracious will. His all-discerning love has seut: Nor doubt our immost wants are known To him who chose us for his own.

He knows when joyful hours are best, He sends them as he sees it meet; When thou hast borne its fiery test, And now art freed from all deceit, He comes to thee all unaware, And makes thee own his loving eare.

Nor in the heat of pain and strife, Think God hall cast thee off unheard; Nor that the man whose prosperous life Thou enviest, is of him preferred: Time passes, and much change doth bring. And sets a bound to everything.

All are slike before his face: 'Tis easy to our God Most High To make the rich man poor and base, To give the poor man wealth and joy. True wonders still of him are wrought, Who setteth up and brings to naught.

Sing, pray, and swerve not from his ways But do thine own part faithfully; Trust his rich promises of grace, So shall it be fulfilled in thee God never yet forsook at need The soul that trusted him indeed. -From the German.

Man's natural Ignorance concerning God.

Man's natural ignorance, great as i might, nevertheless, be overlooked, he had but the right knowledge of thteous God judiciously withdraws ture. Man is not properly acquainted with him in whom he lives, and moves, and has his being. This humbling truth may be demonstrated by the folwing observations:-

God is infinitely perfect; all the per ction which is found in the most ex-ted creatures, is but the reflection of transcendent effulgence belonging hat glorious Sun of spiritual beau it is but the surface of the unfathdepths of goodness and loveliess, which regenerate souls discover that boundless ocean of all excelnee. If, therefore, men saw God, ey could far less help being struck th holy awe, overwhelmed with onder, and ravished with ghtful admiration, than a man born nd, and restored to sight in the blaze summer's day, could help being ansported at the glory of the new Could we but virtue in all her beauty, said a on, she would ravish our hearts.

beauty-the eternal origin of all virtue the exuberant fountain of all perfection and delight? But, slas! how few thus behold, know, and admire God, may easily be seen by the impious or vain conduct of mankind

If a multitude of men ingenuously confess they know not the king; if they take his statue or one of his athis name and laws in his pro reasonably conclude that they neither is not this the case of the superstitious, who, like the Athenians, worship an nnknown God? Of idolaters, who bow to favorite mortals, or lifeless images, as to the true God? Of infidels, who doubt the very being of a God? And of open sinners, the bulk of mankind, who live every-where as if there was one?

ests itself still more evidently by the onfessions both of real and n hristiaus. The former, before they knew God, and were admitted to b old his glory shining in the face of Jesus Christ, bitterly complained as hidest thyself: or mournfully asked thy face from me? It is plain, then, that by nature they were as others, without God (practical Atheists) in the world, and have as much reason as St. Paul to deelare that the world by wisdom knew not God.

Our natural ignorance of God mani

As for nominal Christians, though they daily pray that the fellowship the Holy Ghost may be with us all, i is evident they are utter strangers to ommunion with God by his Holy is children with a spiritual discovery of his presence, and manifests hims a them as he doth not to the world. ney say we are mad, or call us en nusiasts. This behavior shows, be yond all confessions, that they are totenauce; for what greater proof can a blind man give, that he has knowledge of the snu, than to sus peet his neighbor of lunacy for affirming that sunshine is a delightful real-

our natural ignorance of God, I draw the following conclusion: If the Lord, who is a mild and condescending lying of endearing and tender love to all his and be healed of the dutiful children, hides his face from God says, "Now is the of endearing and telustrative to at its and to sense the control of the disease o

For, what but rebellion could thus eparate between beings so nearly related as an infinitely-gracious Creator and favorite creatures, whose soul is, according to a heathen, divine particula aura, and, according to Moses, the very breath of God? rationally conclude with the evangelieal prophet, that our iniquities have separated between us and our God. and that our sins have hid his face from us, celipsed the Sun of righteous-ness, and brought such darkness on our souls, that by nature we know neither what we are, nor what we should be; neither whence we come, nor whither we are going: neither the grand business we have to do, nor the anger that attends our leaving it nudone. - Fletcher's Appeal.

PEOPLE are loth to see their faults and have need to be told of them. The ASK

Prayer to God is the duty of all men. 'We live, and move, and have our being? in him. "Every good and perfect five of all good. Thought men singular to make the content down from" him. "Men ought," therefore, "always to pray, and while he does them good. He returns not to faint." We are so sinful that good for evil as he would also have us not to faint." We are so simulated we always need his forgiving mercy.
We are so empty that we always need supplies. We are so exposed is not repented of and forsaken.
God who is so willing to save, se whether there be a king, or sport with his pame and laws in his presence, we reasonably conclude that they neither the weare so prone to wander and review our whole heart's devotion first see nor know the royal person. And to fall into divers temptations that we and last; and what I would remine always need the Holy Spirit to direct our fect in the path of duty, and to enable us to resist the temptations that daily beset us. We are so uncharitable that we always need the constraining love of God in our hearts, to enable us "to do unto others as we would that urements of the world and the others should do unto us." We are in and live only for God and serve fact full of emptiness, and need daily And it is by the prayer of faith that we obtain the blessings. It is the importunate prayer that prevails with unto you.'

> ing the soil or sowing the seed, as to Christ. expect that God will bless you in this world, and in the end give you a crown of glory, without your asking or seek-ing it. God will be "inquired of." He offers us salvation free, "without money and without price." You cannot purit is in your heart, and you speak it by your actions,) God is able to save me for your recovery, and expect to get his hopes of glory; hating well, as to expect to be saved without sin, and not wilfully living i

could show the unbelief and opposition that dwell in the natural heart, towards God. But let me warn and urge you no longer to argue thus with yourself, thereby deceiving yourself, and leaving your soul to perish at last in the midst of light and knowledge, which will add to your condemnation; but come without delay to Jesus, by prayer, and plead the promises of God's word, at the throne of heavenly grace, and ask and seek with earnestness the salvation of your soul, until you find peace in believing.

O when we fain would judge, or coldly scorn at be, if we were included with a both must be put together, with the "fine who will are supplied ton."

"immediate discovery of the divine" application.

All that we have comes from the do to our fellow-men. But, at last, He will punish dreadfully for sin, if it

to examine ourselves and ask, How am I complying with the solemn covenant I made with God, when I said upon bended knees that henceforth I would deny the lusts of the flesh and the aland live only for God and serve Him?

Dear friends, let us go to God and ask Him to aid us in our feeble and tottering efforts. Let us think of His goodness, His purity, His holiness, as portunate prayer that prevains with the foliable prayer that prevains with the foliable prayer answering God. He says, "Ask, and it shall be given you, seek and ye shall find, knock and it shall be opened in the prayer of the prevains the prevains the property of the prevains the property of the prayer of the ell as of His power, His justice, and mto you."

But some may say, God is of all power and knows the hearts of men, and therefore knows what I need, and what folly, what infatuation, and therefore knows what I need, and is able to give unto me without my fying, short-lived pleasures of the asking, therefore I will not come to world and the flesh and thus displease O foolish man! you may just as God, who knows best what is for our well expect that your farm will yield welfare! Let us do good while we have an abundant harvest without cultivat- time and opportunity, and live in

# The Godly and the Ungodly.

"The godly man is one that, being chase it. Christ has bought it for us formerly in a state of sin and misery with his blood, and says, "He that both strange and backward to Got cometh unto me I will in no wise east and heaven and a holy life, and prone out." But you say no, (for remember, to earthly, fleshly pleasures, is now, by fyou do not say it in words and aloud, the powerful work of the word and Spirit of God, converted to unfeigned whether I come or not therefore I will for his former sin and misery, flying to not believe his word, and seek the sal-vation of my soul. My unconverted friend, you might just as well, when intend, you might just as well, when ture, having his heart set uplot Gord disease is preying upon your life, and you are aware of it, refuse to call a all the pleasures of the flesh and the physician, and use the prescribed means things of this world, in comparison of going to Christ, the great Physician, and be healed of the disease of sin, and willing to use the means that God

warning; but when I have a more rebellious, fallen ereatures.

warning; but when I have a more convenient season I will call for thee.

with this great and holy change; that He also says, that if you will repent and believe you shall be saved; but than leave, and any that he wilfull and believe you show best, and try to recommend yourself to God by try to recommend yourself to God by try to recommend yourset to dead of your good works, still clining to your load works, still clining to your from them than perform them, and had rather live a fleshly than a spiritud and holy life, and is more in love with In many other ways we the creature than with God—with his cambeller and opposition life on earth in flesh and sin, than a 166, with God and his saints in perfecwicked and ungodly man, how civilly or religiously soever he seem to live it the world."—A. A. from Baster's

> Too OFTEN So .- Let the inmate of a family be too sick to come to the let him for years not come to the coumunion table, and no condern is exand the family put on mourning; but if his spirit was deserted by the Holy Spirit, and there is no lamentation

### God's Book

If our Holy Bible were not a divine If our Holy Bible were not a divine book, how could it prove so completely adapted to every circumstance and sit-uation in life? Not one human being of all the millions on this earth, but can ind in that book some parallel case to his, provided he scarch it as he ought. character of every one seems pietured as in a glass. The world, as written there, is the same world in written there, is the same world in which we mingle now. Could aught but Divinity provide consolation for every species of trouble, commed for every difficulty, and a promise for every believer? Laying aside our every believer? Laying saide our worldly thoughts, occupations, and conversation for a while, to read its pages, its purity and holiness speak to the heart of the one living Jehovah, and of that world of which the Lamb sain is the glory and the light. Turn aside daily and study this best of all books, and its influence on thy heart will tell thee of its divine Author.

will tell thee of its divine. Juthor,

I never knew a disconsidiant bay or;
girl who became either good or great.
I never knew soos or draghters to turn
aside the advice of their parents, and
"do as they pleased," but they found
the end of their doings trouble and
sorrow. God attered the fifth commandment amid the third commandment and the thunderings of
Sinai. And all through the pages of
holy writ gleam or the reflections of this command in sun-written precepts to every child of Adam.

# The Lighthouse.

Lighthouses, as you well know, are built on dangerous coasts to guide the mariner in a safe course. Sometimes on dangerous coasts, wicked men kindle on dangerous crass, a value of false fights to deceive sailors. The captain thinks he sees the lighthouse, and steers accordingly and is lost.

The sailor must take the right course in order to reach the port in safety. Every one must take a right course in order to reach heaven. He who teaches false doctrines that lead men astray, is like the man who kindles false li on a dangerous shore. He who teaches wicked shall go to heaven, and thereby causes men to neglect re-pentance and faith, will be the cause of the wreck of sonis

# Be Teachable

It was one of the simple prayers of the king of Israel, "Lead me in Thy truth and teach me;" and if so great and wise a king as David felt his need of being led and taught, how foolish or being sed and taught, how toolish it must be in us to suppose that we do not need any help! It is only when we feel how weak and blind we are if left to ourselves, that we shall try to take hold of a strong hand and to seek for some one to guide us. The great Teacher who came from God told the proud Pharisees that when they boast ed that they could see, they showed most clearly that they were blind. Never let us be ashamed to acknowledge our ignorance, or our obligation to any who will teach and guide us in the right way.

# Hope.

Hope is the sweetest friend that ever kept a distressed friend company; it beguiles the tediousness of the way, ull the miseries of our pilgrimage. It all the miseries of our pilgrimage. It tells the soul such sweet stories of the succeeding joys; what comforts there are in heaven; what peace, what joy, what triumphs, what marriage-songs and hallelnjahs there are in that comtray whither she is traveling, that she goes merrily away with her present burden.

# Don't Do It.

Don't speak that harsh, unkind word, and thus make sad the heart of another. Speak gently; 'tis better.

Don't make the burden of another heavier, when it is in your power to lighten the same. Keep in good humor; anger is a pure waste of vitality. No man, and no boy, does his best except when he is cheerful. A light heart makes nimble hands, and keeps the body healthy and the mind free.

Don't let others say that you selfish, and care only for yourself. Don't live for your own comfort and

Don't neglect that precious soul committed to your charge; remember it must live forever!

Don't waste the holy Sabbath; its

Don't turn away from the Bible; it the Book by which you will be judg-

U.m't speak against Christians; remior, their faults will not save you Don't live merely for this world; re-member the endless future.—Calendar.

## Praver.

Sometimes there passes over the fields a wind which parches the plants, and then their withered stems will droop toward the earth; but watered by the dew, they regain their freshness, and lift up their languishing heads. So there are always burning winds, which pass over the soul, and wither it. Prayer is the dew which refreshes

> Dear Saviour, be with me, By night and day; In such sweet company How short the way! With such a Guide, how could I go astray?

Charty.—Let my lips be scaled with Charity, that they may open only for the good of my neighbor. Let my eyes be veiled with Charity, that they eyes be veiled with Charity, that they may rest mon good, and that wickedness may be shut from my sight. Let Charity close my ears to all mixind and malicious slauder, Let Charity keep my hands busy with profitable work, and my feet turned in the path towards those whom God hath given me power to benefit. May Charity keep my heart from secret sin, from evil imaginings, from the tempting whispers of the evil one. So that shutting every door against unchari-tableness, my soil may be made strong in love to the Father and to all men.

THE BLESSING OF SORROW. must be smitten with the rod of God; but in the midst of judgment God re-members mercy, and makes the rod to be medicinal, and, like the rod of God in the hand of Aaron, to shoot forth buds and leaves and almonds, hopes and mercies, and eternal recompenses in the day of restitution.—Jeremy Taylor.

# Hymn.

If the awakened heavens lower, Wrap thy cloak around thy form; Though the tempest rise in power, God is mightier than the storm.

Holy strivings nerve and strengthen, Long endurance wins the crown When the evening shadows lengthen, Thou shalt lay thy burden down.

Primary Duties toward God, Illustrated by Scripture Texts.

Thou shalt love the Lord thy God with all thy heart, and with all thy sonl, and with all thy might.—Deut

Thon shalt love the Lord thy God, and keep his charge, and his statutes and his judgments, and his command ments, always.—11: 1.

See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways and to keep his commandments, and his statutes, and his judgments, that thou mayest live and multiply.—30: 15, 16,

My son, give me thine heart.

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment .- Matt. 22: 37, 38.

Know therefore that the Lord God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand genera tions... It shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give you our heart and the rain of your land in his due season, the first rain and the latter rain, that the most rain and the inter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest cat and be full.—

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him .-- Jam. 1: 12.

We know that all things work together for good, to them that love God, to them that are the called according to his purpose.—Rom. 8: 28.

# DIED.

On the 22d of June 1865, in York Co., C. W., of Consumption, after a lingering illness, Daniel Wideman, son of Henry and Susan Wideman, aged 21 years, 4 months and 14 days. He was buried on the 24th. Funeral discourses were delivered by Bro. A. Ramer in German, and by the writer in English, from Rev. 14: 13, "Blessed are the dead which die in the Lord from henceforth: Yea, saitt the Spirit, that they may rest from their labors; and their works do follow them." During his sailliction he was brought to a and their works do follow them." Dur-ing his affliction he was brought to a saving knowledge of the truth to see himself a sinner, and manifested a heart-felt repentance toward God and faith in the Lord Jesus Christ. He felt that his soul was blessed and his heart filled with love. He acknowledged Christ his Redeemer to all that came to visit him. He desired, a few weeks before his death, to manifest his love toward his Savior in obedience to his eommands to be baptized and to parbody of Christ by bread and wine, ed according to his wishes. Feeling ly waited till his change eame, when he could bid farewell to a world of sorrow and affliction, with a bright pros-pect of entering the rest that remains for the people of God.

On the 17th of July, near Blue Ball, Lancaster Co., Fa., Barbara, widow of Henry Gehmann, aged 74 years, 3m. of the first of the state of the state

and 20 days. Her maiden name was Legron. She was buried on the 20th Funeral was preached by the brethre Sanuel Wengner and Tobias Wanne from Rev. 16: 15.

Ou the 3rd of July at the same place Fauny, wife of Abraham M. Brubake and danghter of the above-mentione H. and B. Gehmann, aged 39 years, mouths, and 21 days. She was buried to the day of the beat of the Waewerlaende Churchyard. The brethren John Riser and George Waewer delivered Imperial Company of the Company of the State of eral discourses from Acts 17: 30, 31

PHILIP MOSEMAN.

On the 26th of August, in Mane Township, Lancaster Co., Pa., Brs Henry Hevshey, aged 72 years, 1 ma, and 6 days. He was consigned to he last resting place on the 29th, to mingl with the dust from whence he wa taken, as was said to Adam: "Dus thou art, and unto dust shall thour turn." Funeral sermon was preache by the health and the control of the conturn." Funeral sermon was preache by the brethren Abraham Witmer an Burkholder from the words, "And Burkholder from the words, "And heard a voice from Heaven, saying us to me, Write, Blessed are the dea which die in the Lord from henceforth Yea, saith the Spirit, that they ms rest from their labors; and their work rest from their labors; and their do follow them." Rev. 14: 13 do follow them." Rev. 14: 13. Hi death should make snother deep in pression on our hearts and minds. Of how frail and insecure we poor mortal preached unto us, and endeavor to grow in grace more and more as ware rapidly hastening to our end, the we may be in readiness to go in wit the Bridegroom, when he comes.

JOHN D. HERSBEY.

On the 17th of August, in the neighborhood of Strasburg, Susan, wifee John Kindig, aced 57 years, 7 month and 4 days. She was a sister in the faith, having the goodly hope to nee her beloved Savior in the mansion above, where all tears shall be wipe to the strain her weeks, and where there shall be wipe. her cyes, and where there be no more sorrow, nor pain, nor death Funeral sermon was preached by Bro be no more sorrow, nor pain, nor death Funeral sermon was preached by Bry Jacob Andrews from Heb. 10: 11, English, and, after a few remarks by David Witner, a discourse was divered in German by Bro, Benjami Herr, from Rev. 7: 16, 17, "The shall hunger no more, neither this any more; neither shall the sun ligh on them, nor any heat. For the Law which is in the midst of the three shall feed them, and shall lead the muto living fountains of waters: as God shall wipe away all tears free their cyse." their eyes."

SAMUEL KINDIG.

extra carrier and the carrier

# Book Notices.

The English Mennonite Hyms Book fer sale by John Barr's Sons, Lar caster, Pa. Price, post paid 75 cents ps copy, or \$8.00 per dozen.

Der Christliche Saenger, a collette of the best German Hymns, 440 pages, saiste, bound in cloth, for sale by Saussi Cassat, Moyer's Store, Bucks Co., P. Price, post paid, 50 cents per copy, or \$45 per dozen.

Christianity and War, by a Ministro of the Old Men, Church, in pamphlet form, the English and German Languages; for at at this office. Price per copy, post paid in

Dymond on War. An inquiry into the accordancy of War with the Principles Christianity. By Jonathan Dymond. It pages. For sale at this office. Price pos

# Benald of Truth.

Devoted to the Interests of the Denomination of Christians known as "The Mennonites."

Whole No. 22.

# CHICAGO, OCTOBER 1865.

Vol. 2.-No. 10.

# The Kerald of Truth.

A MONTHLY RELIGIOUS PAPER. PUBLISHED IN ENGLISH AND GERMAN At One Dollar a year in either language.

PAYABLE IN ADVANCE.

Persons anhearibing should state whether the said the English, or the Oceanan paper.

ADDRESS ALL LETTERS, &c., TO

JOHN F. FUNK,

NO. 42 SOUTH MORGAN ST., CHICAGO, ILLINOIS

CHARLES HESS, Printer, 93 Randolph St., Chicago.

For the "Herald of Truth,"

The Miserable Man.

In a former article, we endeavored to present to the readers of the *Heratil* a few thoughts in reference to the short-sightedness, the unreasonableness, and folly of the man, who refuses to obey God in the demands of his most sacred and everlasting gospel, but chooses rather to be led by his own carnal reasonings and the prompt-

own carnal reasonings and the promptings of his own sinful heart.

We take up the subject here again and will, by the will of the Lord, endeavor to show the absurdity and groundlessness of the hopes and excuses of the Miscrable Man.

To the intelligent mind, however, there seems to be but little necessity for enlarging on the subject, to show the folly, the weakness, and the conse-quent misery of the individual who the foir, the weakness, and the conse-quent misery of the individual who would cover his sin and transgression by seeking to invent excuses and objections, by which to conecal, if posjections, sible, from human observation the con-victions of his stubborn heart. Oh that he would yield to those convic-tions of conscience by which he is made to feel that he is guilty and not what he ought to be; would betake himself to prayer, acknowledging his sin and guilt before his God and Maker! on would be be relieved of the and guilty conscience! anspeakable misery of a condemning how soon be made feel as he never felt before, see as he never saw before, and "rejoice with joy unspeakable and full of glory Instead of this, however, he, alss, poor creature! will vainly seek to relieve himself of his inward convictions and condemnations of guilt by his own ear condemnations of gint by his own ear-nal reasonings. "Though bad," he will perhaps say to himself, "yet there are others who are worse than I. Whilst others are given to extreme wickedless, I have been endeavoring to live a moral life. Though I am not a proness, I have been endeavoring to live i moral life. Though I am not a pro-fessor of religion, there are those who, making a profession of religion, fail carry out the principles of the Bible. " Consider, O vain reasoner, that the extreme wickedness of others, will not erve as an excuse on yourpart for engaging in crimes of less degree, or for neglecting the less important duties! Re

member that it is written, "The soul that sinneth, it shall die." Again, "If ye die in your sins, whither I go ye can not come." Let us not presume

that our morality will commend us to hat our morality will commend us to be divine favor of God so long as we are not willing to yield obedience to his gospel. Whilst all true Christians are moral, moralists are not all Chris-

Whilst it is too true that there

his gospel.

our hands than a strict and faithful observance of the daties enjoined on as in his sacred word. These are a few of the considerations from which, in the light of divine revelation, may be seen the ground essuess of the excuses on the part of the individual who would be exteemed in the eyes of men as being worthy of their confidence and respect, whilst be is unwilling to adhere to the principles and demands of Christianity, through virtue of which, as the only medium, man may ever hope to attain a state of true and abid-

ing happiness.
Oh! the wro the wretchedness and misery of the man who thus labors and strive preclude the notice of frail humanity, forgetting that the all-seeing eye of God is ever upon him, and that he can see and know the most secret thought intent of the heart! However much the man of the world may seek may boast of his morality, however liberal he may have appeared in giving alms, merely "to be seen of men;" still the truth of the saying that "the way of the transgressor is hard" will for-

ever remain firmly substantiated in the word of God.

word of God.

On this subject much night yet be written and much for serious reflection be drawn from the ever-abiding word of God; but we are led to the concluion, that, if the persuasive and sole ly impressive language of the Bible will not move or awaken the erring ones to a lively sense of their duty, nor prevail on them to forsake their down prevail of them to forsake their down-ward comes to misery and degradation to which sin is sinking them, and to fly for refuge to the arm of Jesus, which still remains outstretched to deliver them from the still more hopeless dreadful misery which awaits them in the future world; neither would they be persuaded, though we should they be persuaded, though we should seek to add, with our limited capacities, testimony, to impress on their minds an idea of the misery and wrath which they are daily heaping on their

own heads. Daniel Brenneman. Elkhart, Indiana.

For the "Herald of Truth

Anger.

How many people who are by profession followers of the meek Jesus, daily dishonor the cause of religion, sadden their families and friends, and pollute their own souls, by indulgence in fits of anger. They do not control in fits of anger. They do not control their tempers; they forget to ask God to assist them in overcoming this great sin. When something impleasant happens to cross their pathway, they do not take it meekly; but they let a vile passion overcome them and lead them into the use of angry, biting words, frowning brows, and harsh, rough, enting tones of voice. Do such people forget that anger is one of the works of the flesh, which dishonor God and exclude the soul from heaven? It stands classed side by side with drunk cuness, blasphenty, &c. What surer way can Satan take to cause people to displease and dishonor God and sadden the ministering angels of heaven than to get them to indulge in anger? Would Satan have children hardened in heart and disobedient to parents, then he has only to get their parents

parents and parents against children, I say it boldly, without fear of contra-diction, anger is devilish! It comes not from anything good. But says, some one, "God becomes angry with sinners." True, my friend. But the anger of God toward sinners is not the hating, biting, causeless, revengeful anger that men induige in against one another, God's anger is a God-like expression of displeasure and hatred against sin; it is not the blind, furious assion which men indulge in to satisfy their evil lusts.

This is a world of trials. Every morning as we go out to the duties of the day, let us expect some disappointments and perplexities to meet us that day, and then, when they do come, they come not so mexpectedly, and we are better prepared to take things meekly. Every day has its share of meekly. Every day has its snare or trials; though some days have more trials; though some days have than others. Every human being his share of troubles and trials in Every human being has world, saint as well as sinner, and it is word, saint as well as sinner, and it is a shaineful weakness, a disgrace—and, more than all, a soil-polliting sin to give way and includge in anger. The drunkard, in the moments of his inchriation, acts like the beasts of the field-nay, worse: so does the man who is carried away by fits of anger.

What a terrible sin do those parents load upon their souls who chill and harden the tender hearts of their childexample they present! What a bad example they present! What an evil influence they exert! Much of the disexample they exert! Much of the dis-obedience of children no doubt arises from this cause. Children who see their parents become angry, think, Well, we can become angry too. Of

Wen, we can become angry too. Of ecourse this is just what Satan desires.

How many hearts have been broken and alienated for life, because of anger in the family. God has been displeasin the family. God has been dis-ed. His law has been violated; lies have been led to quarrel; brothers and sisters have learned to hate one unother; neighborhoods have been disturbed; law-suits have been caused; yea, what evil, and sorrow, and sin have not at times been caused by this evil passion!

Christ a King.

No. 2.

Though foretold as a prince and acknowledged as a king, he was in his natural and character very different from the princes of this world and the kings who reign in the earth. Those who are great in the earth. Those who are great in this world and born of royal families appear in all the splendor of earthly power. They dwell in palaces; and only those who are great and of noble birth like themselves an gain access to their homes, and to visit them. They are arrayed in costly apparel, they cat the daintiest food. apparel, they eat the damnest 1000, they sleep on the softest beds, and every wish and want is amply suplied. Let us compare the position of uch with that of the infant Sayjor, the Prince of peace, who came to estal the kingdom of God among the childof men.

His mother was a humble virgin-His mother was a number virgin-his reputed tather a carpenter. He was born in a stable (there being no room in the house)—he was wrapped in swaddling clothes and laid in a manger. tians. Whilst it is too free that there in ident and disponentent to parents, swapping some samples of the principles of Christian then he has only to get their parents like account, God will require less at ren; thus will be get children against also came to worship him. The great, Christian and extend their domains and extend their domains.

the high and the nobles of the land knew nothing about him that was born king of the Jews, and when they heard of his birth, they only sought to kill him. To preserve his life, God direct-ed his parents to flee to Egypt, where his first years were spent in exile, that the Scripture might be fulfilled, "Out

of Egypt have I called my Son."

When an earthly prince or king goes forth to establish his kingdom goes forth to establish his kingdom and assume the government thereof, he generally comes with great display. Wearing his royal robes, bearing the seepter of power in his hand, attended sector of power in his hand, accessed by servants, surrounded by great men, and guarded by soldiers to protect him, he marches forth in trinniph, receives the honor of men, and accepts their homage, because he seeks his own glory. Our Savior was preceded by John the Baptist, who was the voice of one crying in the wilderness, and whose meat was locusts and wild honey. His raiment was made of camel's hair and he wore a leathern girdle about his loins. Such was the forcrunner of Christ. His followers were the humble and unlearned fisher-men of Galilee. He did eat with pubmen of Galilee. He did eat with publicans and sinners, and declared himself poorer than the foxes and the fowls; for he had not so much as where to lay his head. He was despised and rejected of men and his associates, and friends were among that class whom the world calls poor.

He came in humility, though he a great king and possessed infinite power. He healed the sick—devils trembled before him and departed at his word—the winds and the sea obey-ed him—he had power to forgive sins and raise the dead, yea, all power in heaven and upon the earth belonged to him, yet did he not boast nor lift himself up, but was lowly, meek humble, and declared his himility in all his works—in his daily walk and con-versation, and in all his ways. He came riding upon an ass and upon a colt the foal of ass. Oh, what a lesson Oh, what a lesson for those who are proud and lifted up, because they have wealth, or power, or education, or can command or enteration, or can command the honor and respect of their fellow be-ings. Christ was greater, and mightier than all that have ever lived upon the earth, yet more humble and meek than

the poorest peasan The princes of this world seek their own good, and govern not so much for the good of their people or subjects as for their own interest and glory. To enrich themselves, to extend their dominion and power, to become great among the nations and command respeet and honor, are the chief motives which prompt them to action. With Christ it was not so. He went about doing good; he healed the sick, the dumb, the deaf, the blind, and the lame; he east out devils, raised the dead and to the poor he preached the gospel. He suffered persecution, al-diction, trial, bitter sorrow, sore temp-tation, open shame, and even the painful death of the cross for his subjects. condescended to wash the feet of his disciples. And why? Simply because he loved them; and greater love than this can no man have, than that he give his life for his friends.

Earthly princes generally obtain the lominion of their kingdoms by inheritanee from fathers or friends, or else by

lives but his own, which was that we might live and enjoy free salvation through him. His subjects belong to him, and he has power to retain them was to save the lost. His sheep, know his voice, and, follow low. He came and established his king dom, which is a kingdom of peace, upon principles of peace and love. Ite to confound the wise. His messengers. 

> "For the Head Lot Touth A Question.

Why is it that so few of our young people can be constrained to give their do we seek to be ever faithful, in all

so freely and abundantly offered to

We are not ithful servants. We bury our talent in a napkin. We hid our

by his own suffering and death. He chought the subjects of his kingdom with his own blood: he gave his life thursh, sing no earnal weapons, injuring no one, shedding no blood but his convergence has been convergence between the convergence has been convergence and only the convergence has been convergence. this own precious blood, which was for use consider this matter seriously and the remission of sin, and sacrificing no prayerfully.

field? to warn sinners of their eqil leat and tay then upon the attar before lead them to God, and teach them the ways? to show them their danger? The ido god. As soon as they can ways of the Lord and obedience, to point them to the Lamb of God which taketh away the sins of the world? Do we seek to unfold to them fore these images, and it is said that a one who to-days susk and lost; upon principles of peace and love. (iv. winto order to the himself, neither for the world? Do we seek to unfold to then things which are high, and great, and the rich promises of God, the beauties thing which are sees of the world? but of heaven, and the joys of a holy life?

The description of the wintow of the principle of the peace of the world? The peace of the peace of the peace of the world? The peace of the foolish things of this world And above all things, do we pray as all the wise. It is messengers we ought that God would give us wis go forth in peace and love, as lambs dom, and fill us with the Holy Ghost among wolves, humble, meck, earnest, that we might declare his whole counkind, preaching the gospel of peace to sel and be instrumental in saving man overy creature. God grant that we souls? Do we seek to lead a holy life also may be true subjects of King blameless before all men and accept able before God? for by our life, our dealings with our fellow men, and our daily walk, we oftentimes preach ser-mons which make a much deener impression than even our words. Thes are thoughts which we, my brethren, as ministers of the word, should eve

As members of the church of God. people can be constrained to give then hearts to God, and join in holy fellow-ship with us?

do we seek to be ever adding a holiness and purity of life? do we seek to maintain the love of God in our ship with us?
The above question was asked a leng time aco, with the request that some of the bredfren might consider it, and if possible, ondeavor to remove acut of the results of the possible on the results of the any obstacles which might stand in the palities, nor powers, nor things present any obstacles which might stand in the way of so desirable an attainment.

That there are a great many young people among is who onglit to be brought under the inducence of the Spirit of God, gathered into his fold, and thus brought to shares with us in the blacks and thuis which devoke the blacks and thuits which devoke. and thus brought to share with us in the labors and duties which devolve upon us as blooms in the Lord's vine, yard as also in the reward which is promised to all ids alithul servants is a matter beyond dispute; and I have the manufact dispute thins with promised to all his diddingute; and Have offer provided by the distribution of the production contemplated these flings will have conservation. What an earny feedure is of the same in any own he tape the same in any of our livest thought the same in any of our livest the same in any of the truthen and earlier or better any of the truthen and for the same in any of the truthen and earlier or better any of the same in any of the same i beautiful and the little covery one width have the first properties of the large control of t shown he saying which was told them to the strong the child. And how may be the saying which was told them to the strong the child. And how may be the saying which was told them to the strong the child. And how may be the say the saying which was told them to the strong the child. And how may be the say the saying which was told them to the strong the saying which was told them to the saying which was told them cause their deeds of the boye of God which are more to of God, and how he ministered unto on a visit to Backs, Montgomer This is the prisched desired than gold, yea, than much the Lord before Eli, even in his child the Goster Counties in the same

It is a well known fact and it is adLova; and win ran mase net us can
tended meeting at Pebes School It
who are willin, to receive tients
when the property and chinor price.
There are, however, we ondary reasolved great man, young people
what they see their parents or teachers
and shy a great man, young people
and with the property of the parents of the Chine
and the property of the property of the parents
and the property of the property

"As the twic is bent, the tree's inclined."

First, as ministers of the Gospel, their idols, and teach them to clasp souls were added to the church in of called to preach the eternal word, do their little hands in the attitude of day. If every Christian parent won we preach with our might, and with all prayer, long before they can speak a only be as zealous and faithful as Ha the strength that is within ns? do we word. As soon as they can walk, they nah, and Euniec, and others which the strength that is within its: do we embeaver to show forth the love of are taught to gather a few flowers or might be mentioned, and endeave God? to preach Christ and him cruci- fruits, or put a little rice upon a banana while their children are yet young, fied? to warn sinners of their evil leaf and lay them upon the altar before lead them to God, and te ways? to show them their danger? the idol god. As soon as they can ways of the Lord, and to not a heathen child can be found that sin and unbelief, wandering among not a heatinen chaid can be found that is mable to pray. And this is the rea-son white it is so difficult to convert the heating the source of the true Gol. They are taught to wareship their idols from their inforce. It grows with their growth, and strength cus with their strength. Where is the child, O Christian parents! that could prize of the high calling of God i not be taught to love and serve and Christ Jesus, orship the true God, and be faithful watennan ipon the walls of Zion to Hamilton to Him, if the same effort was made, the same carnestness, patience, and devotion manifested by every Christian plagrim on your heaven you found the same effort their children, and mother for their children, your children in the nurture and a source things of the same properties. as is done by these poor, ignorant de-monition of the Lord! let us all luded heathen? O Christian parents! in against God, a great neglect of our may be able to do much towar in against God, a great neglect of our Christian duty, that so many children spreading the gospel and saving ma grow up in this enlightened land, under souls. The grace of our Lord Jes ur care and instruction, who never Christ be with us all. Amen. earn to pray? who never learn to supdicate him who made and sustains us and all things? who never learn to love and obey the great God under se mercy and bounty we daily and hourly hold our existence? This is one great reason why there are so many oung people in all our congregation of the world and engage zealously in the service of sin, but who cannot be brought into the love and service of They have been neglected i their youth and in their childhood-

and a fight, because their deeds of the love of God which are more to are still (fig. 1:9). This is the pit be desired than gold, yea, than much users us on why there are so many, time gold, and sweeter also than honey better the bassed privileges of the lowey-comb.

\*\*Control of God, and how he ministered anto on a visit to Backs, Mantgomer the Lord before Eli, even in his child-cluster. Counties in the same so careful the bassed privileges of the same day, we should not be a support to the same day. satisfied and young who entirely discussed the bassed privileges of the properties o so shy a great many soming people and teachers teach them to believe as their parents, and the best parents and the solution of the parents and the solution o

Thus I am pursuaded, my Christian counties of Montgomery and Ch friends, that if we were only faithful, until the 3rd of December, when Lamps under a bashel. We are askana-cel to own our Savior. With Peter we deny him believe the world, and are askaned to say with Joshua of old, learns, it will generally adhere to own souls, and the souls of our child-learns, it will generally adhere to own souls, and the souls of our child-families well. On this visit we

Watchman upon the walls of Zio faithful, each one to the sacred tri

J. F. FUNE

A Letter from Virginia.

Harrisonburg, Rockingham ( Va., August 14th, 1865.

John F. Funk :- Much beloved Br in Christ, we will now, according to promise made to many brethren sisters, with whom it was our priv to form an acquaintance, while on

ed at different Meeting House

or a journey to the west.

Leaving home on the 20th of April, Brunk's father also accompanng us) we met Bro. Gabriel Bear of Mt. Joy, Laneaster Co., at Harrisburg, and arrived at Pittsburg that night at two o'clock. We remained there until noon the next day, at which time we took the train for Columbiana, O., and arrived there in the evening.

Bro. Bear went on to Wayne Co.

thio, while we went to spend the night with Bro. Daniel Miller in Ma-honing Co. We spent two days here n visiting the brethren and sisters, nd were received with great kindness. We also met with some of our Virgiia brethren and sisters and were exeedingly glad to see them. Among them was Benjamin Wenger and fami

After attending three meetings, proceeded on to Orrville where we were met by Pre. Henry Martin, who conducted us to his house, where we remained all night. Here we attended two meetings, and on the morning of the 26th. (Bro. Gabriel Bear having again joined our company) we left Orr ville and arrived at Zanesville in the evening, and spent the night with Gabriel Suter. The next day we went to Bremen, Fairfield Co., where we net more of our brethren and sisters from Virginia, among them John Rhodes, Pre. David Landis, Abraham leatwole and their families, and many other brethren and sisters residing here. Three meetings were held here, after which, on the 30th, we again took our departure and came to Lancaster, O. From there we went by stage to Co-lumbus, where we took the ears, and ame to Osborn, Green Co., and visitd the church in this vicinity. There but a small flock here, and traveling ninisters should not pass by this place Bro. John M. Greider is their minister, and they all seem very much pleased have visitors coming to see them.

give them new courage.

After attending two meetings here, After attending two meetings here, or company separated for the purpose of each visiting his own friends, residfrom Fairfield Co.), to Montgomery | communion of the Lord's Supper.

Co., O., from where we walked three sant passage of 40 miles arross Lake fathers that of inactivity; but that of an ardent and godly zeal to publish to the Christian Culp's. Here Ontario, to Lewistown, N. Y. From or made but a short stay, as we ex-here we went to view the great Falls of every people the truities of the gospel: to leave his tather's house, and get a

any brethren and sisters, who mani- pected Bro. John M. Brenneman to Niagara. While on Goat Island Bro. not to make proselytes, but to win souls dministered to our wants both spiri- ready gone. Therefore after attendaal and temporal, for which we feel in the state of the s rally thankful to God as well as to our black beautiful and sisters.

On the 17th of December, in company with my wife, Pre. Jacob Brushapt of Laneaster Co., and Michael there is a large congregation, which is Shank of Va., I started out on another right to Cumberland Co., Pa., and Washington Co., Md. Notwithstandseveral days and attended three meetng the inelemency of the weather we ings. From here Bro. Heatwole rewere in good order for traveling in the 15th we also left and went to deigh, and the brethren took as from segmis, and the oretine took is from the segment of lem all well.

(C. Brunk and E. Sater) then in this Co., and attending one meeting, ears to returned to one families in Pa., We (C. Brunk and E. Sater) then (daving father Brunk here) we also where we arrived safely on the state analysis of the control of the sate of th last of March, 1865, when we moved Salle Co., and, spending the night with well with our families to Cumberland Co... him, started the next morning for Chi-Pa, and as soon as our families were cago, where we arrived at five o'clock we started with our families to return moved! We have an example of this confortably settled we started again in the evening, and staid all night with to our old homes in Virginia. We even in the church of Laodicea; for it

> had been permitted to travel so far from our homes in safety and in good breakfast Bro. Erb took as to Pre. David Sherk's, where to our surprise we met Bro, Gabriel Bear again, whom we had left on the morning of the 8th in Indiana. He came here by way of Chieago, and now again joined our company We also met brother Klemwho had once visited us in Vir ginia. After holding one meeting in this vicinity we took the ears for Toronto, where we met two brethren from New York, namely Bro. John Lapp and —— Martin, who were also on their way to attend Conference in Markham, where we arrived late in the evening, and were entertained by the brethren at that place.

Friday the 26th was the day ap pointed for the Conference. It was held at Wideman's Meeting House We were much pleased to see so many brethren here from different parts of May our ministering brethren not for. the country, and to form an acquaintget that such visits from them strength ance with them. We were also much the churches in their faith and interested in the discourses which were delivered by the several bishops who

of each visiting his own friends, residence which him agin different places. C. Brank and G. Barrof attendings even meeting seven meetings and distance went to Henry Co., Ind., G. Barrof attendings even meetings and on Sunday it was bear to Dark Co., O., and E. Sater and on Sunday it was one privilege also to participate in the meeting of the properties of the strength of the properties of the p

On Monday the 29th, we, in com-Co., O. Monday the 29th, we, in combate of the other and the control of the combate of the comba

sized a disposition of the greatest accompany us further west; but on ar-judges and affection towards us, and riving there we learned that he had al-parting hand, and returned to Canada, But now the objection is raised that

grandest cataract in the world, and it cannot fail to fill one's mind with the longer in ignorance as formerly. cannot tan to fill one's mind with the grandeur and magnitude of the Creator's works. The psalmist says: "Oh, give thanks unto the Lord, call upon his name, make known his deeds among the people, sing unto him, sing psalms unto him, talk ye of all his wondrons works."

The next morning we also took the

The following Monday (June 5th) brother John F. Fank. The next traveled with our teams without any morning he accompanied us to the depot and in company with Bro. Michael 
Kengy we took the cars to Oscoola, 
log June 10th, we arrived at 
Kengy we took the cars to Oscoola, 
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June 10th, we can be 
June 10th, we we 

June 10th, we we 

June 10th, we will be 
June 10th, we 

June 10th, meetings, and on Sunday participated and brethren seemed to be much pleas in the celebration of the Lord's Sup- ed to see us return again.

Our sojourn in Lancaster and Cumb-On Monday the 22nd we started for Canada, the brethren Daniel Brenne-terest to us. We have formed ac-On Monday the 22nd we started for Canada, the brethren Daniel Brennerman and John Yoder accompanying us. We arrived at Bro. Joseph Eribs, ren and sisters who are very near nuto with the grace of God henceforth to near Preston, Waterloo Co., C. W., in the evening of the 23rd. We were wrong was all troubles were with them, our live no longer to themselves, but to the evening of the 23rd. We were sorrows and troubles were greatly aller with them, our live in the service of God; yet it is much fatigued, having traveled all vinted by the kindness which they manmuch tatiguet, invining travered all viated by the kindness which they mannight. After partaking of some refreehments, the kind brother soon families ware made comfortable by soshowed us to comfortable bed. Rest
was truly sweet to us. We slept say in the language of a certain writer,
soundly and were refreshed, feeling "Let us bear without marmuring the soundly and were refreshed, feeling "Let us bear without murmuring the thankful to our heavenly Father, under afflictions of life: they are always sowhose kind and protecting eare we laced by some moments of enjoyment, had been permitted to travel so far and mitigated by the cheering influence of hone. The grand spectacle of nahealth, into a country which it had thre animates our drooping spirits and long been our desire to visit. After the rays of divine grace dry up all our by brethren from a distance more fretoors

And we would vet say to our be oved brethren and sisters, with whom not a matter of mere comfort or con t was our privilege to become acshould be very much pleased to see any of them pay us a visit here in Virecounty for the promotion of the Lord's honor and glory, for the redemption of pre-cious souls, for the edification of the ginia. We would receive them cor- ehnreh and for concord, in which eas dially

May God bless ns all with his Holy be highly profitable,
Spirit that the same may abide with us How many a refreshing and edifying Spirit that the same may abide with us now and forevermore.

CHRISTIAN BRUNE. Edom, Rockingham Co., Va EMANUEL SUTER. Harrisonburg, Rockingham Co., Virginia.

For the "Herald of Truth." Duty of Christians to their Fellowmen.

I read on page 68, vol. 2 of the Herald of Trath the article written by Bro. J. M. Brenneman, and I agree with him Church? There is reason to fe have not. For it is not enough, that

for the purpose of filling some appoint the present state of society is different ments that had been made for him, from that of former times, that the while we spent our remaining time in beholding the wonderful seene be there is. It is acknowledged to be the printed and preached in all languages, I would here ask, Are all those that live in (so-ealled) Christian countries therefore Christians? Are those the are familiar with God's word, therefore all disciples? Nay, are even those that believe the Holy Scriptures to be truth theretore all children and joint-heirs of religion, and are even members of the visible church, know only an outward and nominal, nay, dead faith-s leaves the soul entirely cold and unwas also owing, in part, to their inactivity that they sunk into a feeling of security, and thus fell into a state of

degeneracy.
Though the gift of the Holy Ghost can be received of God only through prayer, and is bestowed only on those that have come to a knowledge of their wretched condition and their own de transgressions: for the apostle says, "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" Even among believers oftentimes an address by a brother from a distance has a far more refreshing and enlivening effect than would be the case at home. I therefore really believe that anently than is the ease at present; for the Lord's work committed to us is venience, but a pressing duty to mutual acquaintance also would

hour we have already enjoyed through perusal of the Herald of Truth, through which we became acquainted with one another, and encouraged, and strength-ened each other to labor more earnestly in the Lord's vineyard: for as the Prince of this world, going about as a roaring lion, leaves no means untried to bring men into ruin; so also the servants of Christ should leave no hon orable means nutried to lead dearly bought souls from death to life, from darkness to light, from slothfulness and lukewarmness to the Christian faitl and zeal, which "worketh by love.

That the Lord may add his blessing that we may not stand idle, but that we may grow and increase in the grace and love of Christ, and in the knowl edge of the Holy Ghost is the wish and prayer of your lumble brother,

BENJ. EIGHER. Marshall, Henry Co., Iowd, Sept. 4th 1865.

The Prodigal Son,-Lue, 15: 11.

Were I possessor of the earth, And called the stars my own, Without Thy grace, and Thyself, I were a wretch undone.

share of his riches just shows how eager we are to escape from our Fathor who is in heaven. That young man did not like the restraints of his father's home. He thought it would make him happy to be his own master-to escape from all control, and do as other ungodly youths are prone to do. He did not feel his tather's love,—he did not know his own deceitful heart; and, not know in sown decertain nearly and, set to me, grandon and, no after getting the "goods" which he and heresy, preserve me as thon hast claimed, away he hastened, no doubt done heretofore in thy merey; grant

happy !—Now I am free!
But was he happy? Can any one be happy while despising a father's authority, or a mother's love? Ah, no; and, in bitterness of soul, the thoughtless and the inexperienced discover often, when it is too late, that, in fleeing from the home of their youth, they are only unshing upon wretchedness and ruin. When an earthly father is forsaken, so will the heavenly Futher: and then all must be woe. A prison exile, poverty, or premature death, turned in weariness away from a father's roof. Tossed on the weltering sea. with no friend at hand, or no coun but an angry conscience, their wee has been inteuse. When they recalled to mind the peace of former days and the iovs of other years how willingly would they have returned to their father's house. And so it is with him who is weary, sin-sick. Oppressed and burdened with deep sorrow for siu, he seeks relief at the foot of the cross, returus to his heavenly Father's house, and finds the long-sought rest in be-lieving on Jesus.—His sins are pardoned and he sits down clothed and in his right mind, rejoieing in the goodness yet a great way off camo to meet him, and received him with open arms, a soul on heavenly fatness.

### Let' integrity and unrightness preserve me; for I wait on thee.

O Lorn of host! O God, when the householder had sown good seed in his field, his enemy came while he stept and sowed tares among the wheat, (Matt. 13) for when the sons of God presented themselves before the Lord, satan came also among them: (Job 1:) wherever Christ is, there will the devi be found near at hand, as alas! I have fully observed in a few short years thy saving word, thy gracious gospel which is the proper food of my soul imparting to it the power of eternal life, which has been trampled upon for so many years by antichrist as an idle tale and a useless fabrication, is again received, believed, and acknowledged, in power, by some through the influence of thy compassionate favor; the hellish lion or behemoth roars now in excessive rage, walks about seeking to devour them, has no rest, nor repose, knowing well that his kingdom and dominion must decline and be destroyed thereby, makes use of all his cun-ning and subtlety, transforms himself into an angel of light, (1 Pet. 5; 2 Cor. 11) those he lost through thy word he has allured again by false doctrine into his snare and net, and has changed the pure, salutary sense of the scriptures, by means of false prophets and skilful teachers, into a meaning entirely sensual, and completely calculated to mislead, has authorized the sword and destructive weapons, and excited a vindictive spirit against the whole world, moreover he has instituted open word, moreover to has included open and example, to employ their fathers, also established a literal king talent to the glory of God and the saland kingdom, together with many other abuses, at which a sincereChrist inn is astonished and confounded. all which thou hast not planted shall BRILEVILLE, PA.

some to nought. (Matt. 15.) O Lord! preserve me pure and upright in thy teach anything that is not in conform-ity with thy holy will and word, with true faith, sincere love, real baptism and supper, a blameless life, a scriptnral separation from such as caus offence in doctrine and in life. Pr serve me, gracions Lord, from all error chalmen, away in the later of t hearts, render obedience to the magis trate in all things not contrary to the word of God; for this, says Paul, is good, and acceptable in thy sight; reserve us from the wiles of the devil preserve us from the wiles of the devil who would fain teach us another king, after the spirit, beside the true king of Zion, Jesse Christ, who rules over thy holy mountain with the iron secutr-thy holy mountain with the iron secutrof thy word, is King of kings and Lord but his urisacilous power. Among the of lords, is set at thy own right hand first that are mentioned, we read in in the heavenly places, far above all principality and power, and might, and disk people that were taken with dominion, and every mane that is of thy word, is King of kings and Lord dominion, and every name that is divers diseases and torments, and those united not only in this world, but also which were possessed with devils, and that which is to come; under whose those which were limitic, and those glory of thy great name. (Eph. 1; Matt 28; Phil. 2.) O gracious Lord, let integrity and uprightness preserve me under thy cross, that I may not deny thee and thy holy word in the f thy dear Son, my Lord Jesus Christ, that Father who when he was I may receive with all saints, the promwhich, with firm assurance and perfect kiss of love and led him in to feast his confidence, we daily hope, and expect, as the consequence of thy gracious promise.—Menno Simon.

# For the "Herald of Tentle" Which is the nearer Right?

There are two kinds of professing Christians in the world. One kind are prone to asceticism. They are inclined to shut themselves up away from society, and try to please and serve God by withdrawing themselves from the presence of their fellow-mortals, lest they might be conninated by too much intercourse and familiarity with ordinary citizens

The other kind go out into the highways and byways and mingle freely with their Christian friends and their ommon fellow-mortals, who are not believers in Jesus. They give a kind, pleasaut word to this one; do a favor o that one; visit the sick; comfort a distressed one that longs for sympathy distressed one that longs for sympathy and fellowship. They have a cheering look for everybody, sinner as well as saint. Thus they go through the world and mix freely with their fellow men; they let their light shine. Sinners see in them an exemplification of Christianity—imperfect it may be, but will be supported to the control of th but still they see it-and are sometim led to see the error of their way even

without words of direct warning. Now which of these classes of Christ ans is the most nearly conformed to the true primitive standard? Is se who shut themselves up and try to take care of themselves only and let sinners all around them perish; or vation of sinners?

JONATHAN K. HARTZLER.

Miracles of Christ

"All power," says our Savior, "is given to me in heaven and on earth."
In the history of Christ's life on earth. as given by the evangelists, we find many miraeles recorded, which he permany miracies recorded, which he per-formed, showing to fallen man his pow-er to save. As the giving of the law by Moses was preceded by a miracul-ous manifestation of God's power to destroy the obstinate sinner so the introduction of the blessings pel was heralded by a still greater manifestation of the miraculous power of Christ to save the humble, repenting sinner that will come to him

that which is to come; inner winose those which were uname, and those feet all things are put, who hath all that had the palsy; and he healed power in heaven and on earth, before them." In chap, 8, it is said, "There whom every knee must bow, and every came a leper and worshiped him. obower in heaven and on earth, octors tues a leper and worshiped using thom every knee must bow, and every came a leper and worshiped using tongue confess, that he is Lord, to the And immediately his leprosy was tongue confess, that he is Lord, to the And immediately his leprosy was tongue confess and the areast name. (Eph. 1; cleansed?"—Jesus saw Peter's wife? tonehed her hand, and the fever left her."—"They brought unto him many that were possessed with devils: and he cast out the spirits with his word, deny thee and thy holy word in the time of templation, nor conceal thy di-time of templation, nor conceal thy di-vine truth and will under the mask of and healed all that were sick." In the yine truth and will under the mask of and healed all that were sick." In the 9th chap, we read, "They brought to 9th chap, we read, "They brought to him a man sick of the palsy: and Jesus, seeing their faith, said unto the sick I may receive with all saints, the promised kingdom, inheritance, and reward thy sins be forgiven thee."—"There lary sus be forgiven thee."—"erhere came a certain ruler and worshiped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. And a woman which was diseased with a missue of blood twelve year annut. issue of blood twelve years, came be be be beind him and tonched the hem of his did all ent and were filled, taking a carment. For she said within herself If I may but touch his garment, I shall be whole. about, and when he saw her, he said, Daughter, be of good comfort: thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place: for the maid is not dead, but sleepeth. And he took her by the hand, and the maid arose."

"Two blind men followed him, ery ing, and saying, Thon son of David, have mercy on us. Jesus said unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord, Then touched he their eyes, saying, According to your faith, be it unto you.

And their eyes were opened."—"They And their eyes were opened. — 100, brought unto him and ulmb man possesses ed with a dwil. And when the devil seek him. All pointed to the spiritual ed with a dwil banke." Christ elbaracter and power of Christ as the statement of the spiritual character and power of Christ as the statement of the spiritual character and power of Christ as the statement of the spiritual character and power of Christ as the statement of the spiritual character and power of Christ as the statement of the spiritual character and power of Christ as the spiri healthe sick, cleanse the lepres, raise sick soils. As he had power to heal the dead, east out devils. "Freely ye alwayer evelow, freely give." Jesus said to John's disciples (chap. 11), so he has likewise power to heal and of the blank of the half of the blank of the half of the h said to John's disciples (eap). 11), so he spiritually every son heat and "The blind receive their sight, and the lanne walk, the lepers are cleaned, and the deaf hear, the deaf hear, the deaf hear, the deaf hear, the deaf hear raised inp, and the poor have the gospel present one is been sometimed to the said of the sound of the said of the and the poor have the gospet presented to them. And blessed is he whoso ever shall not be offended in me."—

"There was a man which had his hand said to his disciples, "Blessed be y withered. He saith to the man, stretch forth thine hand. And he stretched it is it those who freely mingle with their forth thine hand. And ne stretched it is those who freely mingle with their forth; and it was restored whole, like fellow-mortals sinuers as well as saints, as the other? (12th chap.) Subsolated the freely and indirectly, by quently great multitudes were healed, precept and example, to employ their "Them was brought unto him one possible to the desired of the freely and considered with the strength of sessed with a devil, blind and dumb; and he healed him." In chap. 14, we liuself took our infirmities and bar read, "And Jesus went forth, and saw our sicknesses." Matth. 8: 17. Of the a great multitude, and was moved with eases above described, some were compassion toward them, and he heal- afflicted in body and some in mind and

ed their sick." In the deserts, a gr multitude, having but five loaves a two fishes, "did all eat, and were fill and they took up the fragments the that had eaten were about five tho When the disciples were in the ship the midst of the sea, tossed with way and, seeing Jesus walking on the s spirit, and crying out for fear, he sa Be of good cheer; it is I; be not afra And when Peter, coming out of ship, walking on the sea, seeing wind boisterous, and being afraid. gan to sink, and cried, saying, Los save me, Jesus immediately stretch In St. Matthew's account of Christ's forth his hand and caught him. when they were come into the ship wind ceased When he came to C nesaret, the men of that place "sent into all that country round about brought unto him all that were disease and becought him that they might on tough the hem of his garment: and many as touched, were made perfect whole." In chap. 15, the power faith in Christ is shown in the examp of the woman of Canaan who eried to him, saying, Have mercy on me, Lord, thou son of David : my daugh is grievously vexed with a devil. As treaties Jesus answered and said m her, O woman, greut is thy faith: it unto thee even as thon wilt. her danghter was made whole from that very honr.—And again, "gre them those that were lame blin dumb, mained, and many others, a those recorded by the evangelist came matter who its perpetrator is, east them down at Jesus' feet : and to Christ in sincerity and humility and 3, It is according to the declaration a true faith. Such only can be head of God's word. The word of God emhealed them: insomneh that the mult dumb to speak, the mained to be whol Eph. 2: 8.

did all eat and were filled, taking seven baskets full of broken meat the t touch his garment, I shall
But Jesus turned him
certain man kneeling down to him, a saying, Lord, have mercy on my so for he is lunatic, and sore vexed, oft-times he falleth into the fire oft into the water. And Jesus rebi the devil, and he departed out of hin Open Rebuke is better than Seand the child was eured in that ver hour." In the 19th chap, it is sai cret Love."-Prov. 27: 5.

"Great multitudes followed him, and he healed them." In the 20th chap is an account of two blind men, who The book of Proverbs contains many interesting and useful sayings. It is like a field full of pearls. Dig where you will, and you will find something good and interesting to the mind. And sat by the way-side, and cried out, sa ing, "Have merey on us, O Lord, the son of David. Jesus had compassi on them and touched their eyes: ar they are so numerous that their variety immediately their eyes received sight will not soon be exhausted. The out Thus many miracles were wrough under consideration is replete with by Christ, all showing his amazin wholesome instruction. Our intention is to addnee a few observations in au-

thentication of the passage, to show why "open rebuke is better than secret 1. It is better for the person who needs the rebuke. The best of men sometimes may err—do things they ought not to do. If they are left alone covered their error will go to them in their own church members. "that it might be fulfilled which was

body; but he could save all that came no donbt felt that he was appointed to he allowed the woman to wash his feet tendency is to harden the heart. Thus to him in faith, and through faith they be eyes to the blind and wisdom to with her tears and dry them with her God, who giveth his mercies and send. to him in faith, and through faith they be eyes to the blind and wisdom to were all helped and healed. O what a great blessing it was to those who the discharge of his duty. The case a great obsessing it was to most wind the discribing of his duty. The case were deaf, dumb, blind, &c. Thus was a critical one; it was the king, we also are spiritually deaf, dumb, who at once might have the prophet blind, &c., until Jesus heals our souls, executed for his andacity in rebuking We are such in sin and transgression shim. But the prophet proceeds; he and are prone to err, and see not what goes to David, addresses him as judge, we ought to see, hear npt what we and then states to him a case, and gets ought to hear, and speak not what we the verdict, and then nakes the appeal, ought to speak, before we are illumin"Thou art the man." The rebuke was ought to speak, before we are illumin"Thou art the man." The rebuke was ed by the Spirit of Christ, "The natlike a sword. It pierced David to the ed by the Spirit of Chrish.,"The nat. like a sword. It pierced David to the ural man receiveth not the things of heart. He cried for merey, sought the Spirit of God: for they are foolish-pardon, and prayed for a clean heart. meas unto him: neither can he know Thus, "open rebulke was better than them, because they are spiritually dissecret love." The prophet might have cerned." I Cor. 2; 14. Buttif we have Secret ly loved David, but that would!

he will heal our afflictions, forgive our specially our superiors. Now, if sus, and illumine our soils with spirit-brought to a public confession of his had been done and such as the whole need not a physician, lowed his nigotile value of the whole need not a physician, lowed his nigotile value. ual light and understanding. "They terms, others doubtless would have fol-tlat be whole need not a physician, lowed his mgodly example. It would but they that are sick." They that do have licensed others to do likewise, not yet feel their simfulness, or the sin- and thus the cause of God would have sick state of their souls, will not feel any need of Christ, and consequently was at once stayed, and the reproach will not seel will not seel will not seel their souls, which was the reproach will not seek him as their Savior and Frieud. We cannot therefore come to especially prayed for this in his repentation. The seek of the results of the seek o need of his all-saving power and mercy.

Then we can open our hearts to him thou speakest, and be clear when the control of the c and receive the healing balm of his the reproach was removed from God's grace into our souls, and be made cause. This was an evidence that God whole of whatever diseases our spirit-ual natures may be afflicted with. All he makes no allowance for sin, no

even as ne overeame and sits with its will note tince. "Fov. 9: 8. This Father in his throne. "Therefore, be- may not be as pleasant a duty as some ing justified by faith, we have peace others: nevertheless it must be done, with God, through our Lord Jesus God requires it of us. The happiness Christ." Rom. 5: 1. "For by grace and safety of some men require it. are ye saved, through faith; and that Christ's embassadors are to "cry aloud trumpet, and shew the people of God."

Left of Savet, and spare not, lift up their voice like a trumpet, and shew the people of God their transgression, and the house of Jacob their sin." Again: they are to "reprove, rebuke, exhort with all long suffering and doctrine." Now we fear that many shrink from this duty, and many instances leave it entirely undone. Some are afraid of giving of fense, and that their pecuniary matters let men slumber on in their sin, with-out raising their voice against it:

> "Shall I for fear of feeble man. The Spirit's course in me restrain ? Or, undismayed in deed and word. Be a true witness of my Lord

"Awed by a mortal's form, shall I Conceal the word of God Most High How then before thee shall I dare To stand, or how Thine anger bear

How few, like Wesley, unawed by in their error or wrong which they mortal's form, boldly declare the whole have done, it may rain them in the counsel of the Lord, lifting up their But if some one who has dis- voice like a trumpet against the sins of the spirit of meckness and love, and of rebulking them they give them an object, he will show be means of saving a soul from death, and state. May God open the eyes of an illustration, let us notice the case of lead the blind, both shall fall into the

hair, he said, "Simon, I have some-what to say unto thee." And to his what a keen rebuke was this to Judas.

could not be waked up in time.

5. It shows true Christian magnanimity. Nothing can be much worse than to dwell on the faults of others in others, and not to the guilty one himto face. Sometimes they will employ some one else to do for them what David not send his apostles to rebuke the Scribes and Pharisces. He did not say hail, and the thunders were ceased, lie to the beloved disciple reposing in his sinuced yet more, and hardened his bosom, "You tell Judas he can't be a lleart, he and his screams."—Ex. 9: disciple next year," without telling the reason why he could not. No. Jesus This is a correct exposition, or God

# One of the Pharaohs

Rom. 9: 17.

This Scripture affirms that Pharaoh This Scripture affirms that Pharaoh was raised up for this same purpose. What was that purpose? The answer is definite. That God might show his power and have his name declared broughout all the earth. For the same urpose he raises up every human in elligence. Secondly notice that this purpose could have been accomplished in two ways. 1. If Pharaoh had obeyed God,-which he could have done if he chose to,-then God would have shown the power of his grace in couverting and saving the soul, and the children of Israel could have been taken to the land of promise, and all of God's purposes accomplished, without Pharaoh's sins, just as well as with them. 2. Pharaoh rebelled, and God had to carry on his plans in defiance of the transgression, but without making sin any part of his purposes. There-fore, God overruled that rebellion, and raised Pharaoh up in his rebellion, as he rebelled by choice, and not by com-

and hiding a multitude of sins. For an shade blind guides, "For if the blind illustration, let us notice the case of lead the blind, both shall fall into the David. He greatly erred at one time, ditch."

David. He greatly erred at one time, ditch."

At it is according to the blessed exist on the end or the carcest rebuke of it not been for the carcest rebuke of which is in the prophet Nathau, his conscience lessly rebuked all manuer of sin which would have sunsord on over his emit to his order, and it would have ruined him in the eud. Nathan saw the enormity of sees, for their hypeoristes. How picrehise sin; but how little alarmed was light the prophet Nathau, it is though he had combined the prophet Nathau, his conscience lessly rebuked all manuer of sin which the prophet Nathau, his conscience lessly rebuked all manuer of sin which the prophet Nathau, his conscience lessly rebuked the Scribes and Pharise fine, and it would have ruined him in the sin; but how little alarmed was light the properties. He will be sufficiently an extended the sound hardened his own heart, and they align the mighty san that warms and cheers that the mighty san that warms and cheers that the mighty san that warms and they should have substituted in its besay that God hardened his own heart, and they align the mighty san that warms and cheers and they are prophet Nathau, this to be understood? God harden Pharasol's say that God hardened his own heart, and they align the mighty san that warms and cheers that we might yam for the mighty san that warms and cheers and hardened his own heart, and they align the mighty san that warms and cheers that the mighty san that warms and cheers the mighty san that warms and cheers and hardened his own heart, and they align the mighty san that warms and cheers and the mighty san that warms and cheers that the mighty san that warms and cheers and the mighty san that warms and che

eth his judgments, hardens the heart of those persons who abuse them. In thon the son of man with a kiss?" O, ordained or predestinated it, because who yet remained insensible to his crime, until it was too late, his connects in the heart,—he is not the author science being so seared, and rocked of sin. "Let no man say when he is asleep in the eradle of mainmon, that it tempted I am tempted of God, for God

cannot be tempted or God, for God
cannot be tempted with evil, neither
tempteth he any man."—James 1: 13.

It may be suid of Christ that he by
the gospel hardens the hearts of those their absence. To tell their faults to who reject it, for the gospel says, "For we are unto God a sweet savor of Christ, in them that are saved and in cerned." 1 Cor. 2:14. But if we have secretly leved David, but that would some to a knowledge of the spiritually not have brought him to a sense of his blind, cleaf, and dumb state of our crime.

The secret is a control to the guilty one him. We have been described by the save of a sweet savor of our come to a knowledge of the spiritually not have brought him to a sense of his blind, cleaf, and dumb state of our crime.

The save that of the guilty one him. We have been described by the savor of a sweet savor of the savor of a sweet savor of the savor of a savor of a sweet savor of the savor of a sa soils, feeling and confessing our sins and cutum state of our crime.

2. It is better for the cause of God and point of the savor of death unto death, and to death, and to death, and to death and, as the above described ap to copy the example of others, their words are smoother than oil. It is frequently said, that sinners invalids, we come in faith to Christ, especially our superiors. Now, if The composition of the other through the much to their them that perish. To the one we are among professed Christians. They will be avore of death unto death, and to death, and the death and th will employ hardened themselves by rebelling them what against it. When it is said that the they are too cowardly to do themselves | Lord hardened Pharach's heart it The prophet Nathan did not act thus.

The did not send some other prophet to heart by rebelling against God. "And tell David that he could not be king Pharaoh hardened his heart at this uext year, leaving him ignorant as to his erime. Jesus did not do so. He did not send his apostles to rebuke the Pharaoh saw that the rain, and the

reason why are count not. No. Josus rebucked the Seribes and Pharisees to their face. He told Judas himself that he was a traitor, and that he had a devil, and that it were better for him leart? Is God to be charged, with the if he had never been born. So ought cause of Pharaoh's refusal? The Bible every Christian to do, especially min- tells us that this refusal brought out a true fiith. Such only can be heal of God's word. The word of God tendent sin and save. From such will be remove phatically anjoins it. "Them that sin their refused before all, that others also may the heavy burdens. He will give rebuke before all, that others also may protect them in their pilgrimage buck them his Spirit: he will guide them for the protect them in their pilgrimage buck them sharply, that they may be through this word, and he will grant them to sit with him in his throne, it is said, "Rebuke a wise man and I be given the content of the c nally holding, and externally driving; that is, God was fighting against him wolf

Is it possible that any can be blinded "For the scripture saith unto Pharaoh, Even for this same purpose have I raided thee up, that I might show my power in thee, and that my name might power in thee, and that my name might regarded as holding with the one hand, a charact formulated that the contract of the and pushing with the other, and that too in a matter where thousands of lives are sacrificed in the straggle? Can it be believed that internally God lirectly hardened the hearts of the Egyptians, and turned them against his people, and increased their des-perate cruelty; yet at the same time externally appeared to do the utmost to lead them to relent?

If God directly hardened Pharaob's heart, then it was cruel in an infinite Pharaoh and his subjects. How absurd this view of the doctrine, taught by those who would have this absurdit charged upon Bible teaching, that they may reject Bible authority, and thus entirely overthrow the Christian system. But such a theory is a failure .- Herald of Gospel Liberty.

None liveth for Himself

God has written it upon the flowers that sweeten the airpulsion, for his own glory. If God be obeyed, he will show forth the power of his grace; if disobeyed, he will serios that recks the flowers upon the stem—pon the rain-drops that refresh the prine that disobedience for his grace; if disobeyed, he will overs—upon its deep chambers—upon the stem—pon its deep chambers—upon every penciled sheet that sleeps in the

87

Music and Words By G. Brenneman.



That rest remaineth yet to come When all onr needful work is done; Now is the time this work to do. And have that glorious test in view. "To day, the Spirit says, "to day" We shall the gospel call obey-Now if we to these words take heed, The Lord will be our friend in deed

Oh, let us then remember well What Jesus and th' apostles tell: That we should daily watch and pray, And be prepared, when called away.

Our time is short-Oh, don't delay: When Jesus calls, we must obey, And if we're then prepared to go, We shall escape eternal woe.

### The Bible

Guide of my otherwise wandering feet, solace of all my eares! Only competent sorrowful life, and the mighty agonies instructor of my ignorance—truest, of his atoning death. safest counsellor in difficulty—nost safest counsellor in difficulty—most cheeful companion in hours of dark. On the southwest safe of the town cheeful companion in hours? Rich treasurehouse, in which so show thy worth to me!—Mrs. S. G. his purposes of mercy toward a ruined Mshow.

In the two the thoughts of my God, do if our control of the companion of the control of the companion of the companio and sweet waters, from which I daily drink and am refreshed!

"With thee conversing I forget all time." My dull, earthly spirit, quick-ened by the spirit divine which illnimtime." Aly dull, cartfully spirit, quies-cinced by the spirit divine which illum-ines thy pages, rises invigorated and a gladdened from every fresh commun-tible warfare there is no discharge," [1] Almighty mandate, and listen to the litt natural dissolution of the body, song of the morning stars. I converse we may escape that which consists in with the first parents of our race amid a state of everlasting sin and missery, their Eden joys, and shed tears of pity Missery no one ever loved; it is the better and dark reverse. With Noah and his liberated family 1 rejoice, as the long absent sm lights the mountaintee, and from the sacred altar force be said to choose death; for sin is labeled and from the sacred altar force be said to choose death; for sin is labeled or Jerusden, and the contract of the said to choose death; for sin is labeled and from the sacred altar force be said to choose death; for sin is labeled and from the sacred altar force be said to choose death; for sin is labeled and from the sacred altar force be said to choose death; for sin is labeled and from the sacred altar force be said to choose death; for sin is labeled and from the sacred altar force be said to choose death; for sin is labeled and from the sacred altar force be said to choose death; for sin is labeled and from the sacred altar force be said to choose death; for sin is labeled and from the sacred altar force be said to choose death; for sin is labeled and from the sacred altar force be said to choose death; for sin is labeled and from the sacred altar force and f with eager step, benefoling on every lire, or renet from present intercry, is encosure of a common wain, side the wonders God hath wrought, uniformly the motive to siming. But and singing ever, as I go, "Praise ye in every case this is a dehision.

This enriest expostulation with sin-acts! Happy is he that hath the God or line in the control of Jacob for his help!" Folded and [0] them to die; yea, that they cannot as circumference are circumference for miles, and crumbling to dust; and on its ruins, on in the way that leads inevitably unbuilt by Almighty power, there rises to death!

My Bible! my precious, blessed absorbing interest I pouder on his Bible! what were life without thee? mysterious birth, his wonderful childbood, the cares and labors of his most

There is no theme interesting to man

# Why will ve die?

ion. With thee, I witness, delighted, ereating wonders. I see earth, robed There are different kinds of death, in beauty, spring from chaos at the DEATH; and though we cannot escape Almighty mandate, and listen to the that natural dissolution of the body

goes up the incense of gratitude to the delusion, that men should cleave to sin of the Mediterranean. After Rome admire while Abraham pleads, and for the sake of happiness; for no man and Alexandria, it was the largest city Moses talks with God as a man talketh ever chose sin for its own sake; there Moses that with our string. For me the sweet is always some lure held ont to entire heading to the form of the string of the single. Our first mother single string of leavenly melody, and the because the finit of the tree of knowlprophet thunders the threatenings of edge appeared to her to be "good for tained 150,000 or 200,000 inhabitants, Jehovah upon his backshiding people, food," and to be desired to make one divided into four wards, each enclosed I follow down the long track of ages wise. Some prospect of good or pleaswith cager step, beholding on every nre, or relief from present misery, is enclosure of a common wall.

laid aside as a garment by his power-die, unless they choose the road to formed, in the most sulful hand, I see the fading glories of death. Life and death are set before an impenetrable shade. the old dispensation give place to simpler, but more delightful and signification, it will be his own fault—his from every hill, preserved the verdure the ceremonia. Touched by his own perverse choice. Oh, what a continued the continued of the earth and the temperature of the cere, I see Juden's pride, the joy of pitiable case to see so many men turn-whole earth, the city of her God, ing their backs on heaven, and rushing 'Arntioch was celebrated for its refine-

an edifice in comparison of which the But do they know their danger? have an edifice in comparison of which the former shall not be mentioned nor come into mind.

But, O, most precious of all the joys from injuly; They do not intend to the intendence in the record of His life and death the intendence is the record of His life and death who is the believer's portion, whom death at some more convenient season.

But do they know their danger? have describes it as distinguished for its former intendence in the record in the post of th who is the betweer's portion, would death a some more convenient season, and idoatrons having not seen he loves, his refige Alas, such a season, to most neglecters of an analysis of the great salvation, never comes, speakable to his soul. Here, indeed, I Time hears them along its noiseless, am fed with living bread. Again and rapid stream; habits of sinning, in-

again, with new wonder and love, I stead of becoming weaker, become study the history of my Redeemer's every day stronger by indulgence, carthly sojourn. With intense and And yet the delation of a future escape that my bandred and fifty thousand

solemnly deelares that he "has no pleasure in the death of the sinner." Re-

# Antioch

choose the road to formed, in the most sultry

ments in the arts, and the cultivation of literature and philosophy. Cicero describes it as distinguished for its

And yet the demission of a future escape than two ninarca and fifty thousand is sherished.

O sinner, stop! Pause in your downward course. God ealls you to turn.

God asks you, why you well die. He multitudes who had gathered there to

On the south-west side of the town be hopeless. God commandeth all men tervals, four hundred high square townoo everywhere to repent. "Now is ers are built up in it, each contains a the accepted time, and now is the day of salvation." "O that you were wise, probably for the use of soldiers on duty, the remains of a fortress, with its tur-rets, vaults, and eisterns. Its present population may be fifteen or twenty thousand.—Coleman,

# A Better Home.

I sign for a better home Than this poor world can give, Where troubles never come, Where sorrow cannot live: Here orief, and toil, and nain, And wild distracting care. And many an earthly bane Mixed with our comforts are

O for a resting place, Of tranquil, calm renose, Far from this dizzy maze. This weary world of woes: To search from pole to pole, And rest you cannot find-Rest for the weary soul, The troubled, burdened mind

I shall not always stay Ou this cold dreary shore The hope of a better day Bids me sigh and grieve no more. It bids me patiently endure The ills of this short life And then I shall a rest secure From its turmoil and strife.

It points me to a land Where all are pure and blest-Where the wicked cannot stand And the weary are at rest: No tears are there, or sighs-'Tis the spirit's blest abode. A mansion in the skies.

The paradise of God.

# THE HERALD OF TRUTH.

# The Herald of Truth.

Pre. David II. Landes who has resided for about a year in Fairfield Co., Ohio, has again removed to his old home, near Harrisonburg, Rockingham Co. Virginia.

Pre Jacob Driver and Dog Frederic Rhodes from Virginia are now on a visit to the churches in the North and West and may also, perhaps visit Canada bafara than raturn

### To our Readers

We wish again to remind our readers, and especially the ministers in different parts of the country, that we need their aid in conducting the Her ald in the manner it ought to be. It contains a considerable amount of reading matter, and by a little exertion on the part of the brethren it can easi-Iv be filled from month to month with our readers. We would particularly ous other parts of the country where there are many, both brethren and sisters, who can contribute their mite. While all manking this opening of the looked down from heaven in merey, and said, I will choose one man, believe also that short articles are generally more interesting than long ones to the general readers. But we desire to have all who can, send in their contributions and aid us in the work in which we are engaged. Let us all study to build up the Church, and labor earnestly for the spreading of the Gospel of peace, that through our efforts some good may be done to those around ne

# The Sinner's Refuge.

It is the cross of Christ. As the them and fed them. erpent, elevated by Moses in the wilderness, was the occasion of restoration to the languishing Israelite, so the Son of man gives spiritnal health to the liseased sinner. As the ark, prepared by the command of God, gave security to Noah and his family, and safely surmounted the billows which submerged a world with its inhabitants, so he is preserved from the waves of iniquity, who is buoyed up by the omnipotent arm of the Messiah.

Of himself, what can the sinuer do? Blinded by sin, can be grope his way to the gate of heavenly Jerusalem? Palsied by disease, has he self-inherent

which was sacrificed the Lamb of God. It tells of hope, speaks of relief, it promises salvation. Oh, the crossl the cross! It brings life from death, hope from despair, happiness from misery, peace from remorse, and salva-tion from the doom of destruction.

# Children's Column.

### The call of Abraham

Nearly four thousand years ago there lived in the land of Chaldea, in Asia, not far from the great river Emphraies, a man by the name of Abraham.

Most of his friends and countrymen

were idolaters. They cut down trees, and made the wood into images; then they set them up, and kneeled down and prayed to them, and said, These images are our gods; they made us, and they gave us food to cat. These images were called idols. They were ot always made of wood, but some times of stone, or silver, or gold,

At this time idolatry had begun to prevail not only in the country Abraham, but all over the world. grew worse and worse every year. The knowledge of the one true God matter that will be of interest to all seemed to be almost lost out of men's minds. And as they did not know him, still less could they serve him. remind the brethren in Canada of this They committed the greatest sins and fact; we have heard from very few of erimes, and yet did not think but that them for a long time, Also from vari- this was all right and would please their gods well.

While all mankind thus offended

We do not ask for long articles. We and teach him to love me, and to be would rather have short ones, and we my servant. And not only that man himself but also his children and his children's children shall know and fear

me, and shall be my people. So he said to Abraham, Leave you own home and your own friends, and

some servants, who drove

be seen; only pastures and trees, Abraham slept in a tent. He made the tent with long sticks, and covered it over with skins of beasts. Abraham could move his tent from

place to place; for he had to travel a great many miles over high hills and wide rivers. At last he came to a

ing the truth at all times, and showing little truth at all times, and showing little truth at all times, and showing little truth at all times, and showing for the covenant? learned how great a kindess and mercy to all truth at all times, and showing for the covenant? learned how great a kindess and mercy to all the covenant? learned how great a kindess and mercy to all the covenant? learned how great a kindess and mercy to all the covenant? learned how great a kindess and mercy to all the covenant? learned how great a kindess and mercy to all the covenant? tect you. - History of the Patriarchs.

bose inquire. They must set themselves down for dead men, before they will come unto end, when patients all have life. Labor fect work, and witness-bearing, in therefor to set all thy sins in order be-Christ that they may have life. Labor fleet work," and witness-bearing, in therefor to set all thy sins in order before thee; never be afraid to look upon them, but let they spirit make diligent search. Inquire into thine heart, and into thy the; enter into a return the search of the practice of the present the search of the practice of the present the search of the practice of t all thy ways, that thou mayest make a land of the state o inability heremuto, for it is his proper in the work to couvince of sin. Spread all of the tree which felt the knife, cluster the peaceable fruits of righteonsness, rule of God with the consecuence, till the heart of year. Striving with God and thine own soal, of God with the report of the vineyard of the consecuence of the covenant, who will be supported by the consecuence of the covenant, which teach in what the discipline of the consecuence of the covenant, which teach in what the discipline of the covenant with the consecuence of the covenant of th

thought of this, and considered that he ery out no more for sore bereavement had more sins than the hairs of his or besetting sin. We shall watch no head. This made him ery ont for the more against an eneny, nor see some multiplied of God's tender mereies, evil shadow lurk in every pleasure, multipude of God's tender mereies, etc. Look backward; where was ever the place, what was ever the time, in which thou dists not sin? Look inward; the savior's voice says, What part or power eaust thou find in soul or body, but it is poisoned with sin? what duty dost thou ever perform into which this poison is not shed? O, how great is the sum of thy dobts, the days of thy mourning see the control of the savior's voice says, when the savior's voice say And I will make of you a great nation and I will bless you, and in you shall all the families of the earth be blessed.

Alphaban fill not be seen all thy life running upon trust, and never didst or eanst pay heart of unbelief" throbs no more, and
all the families of the earth be blessed.

Alphaban fill not be seen all thy life running upon trust, and never didst or eanst pay heart of unbelief" throbs no more, and
thy all the poisoned garment of the field has all the families of the earth be blessed.
Abraham did not know where God
would tell him to go, yet Abraham
went because God told him to go.
Abraham was obedient.

The families of the earth be blessed,
Abraham was obedient.

The families of the carth be blessed,
Abraham was obedient.

The families of the families of the find the poisoned gament of the poisoned gamen went because God told him to go.
Abraham was obedient.

Abraham had a wife ealled Sarah,
whom he loved very much. Sarah
went with Abraham took. Read the records of
some sheep and cows and asses with
him, and some sorymute who, largemust homeoned covery of the some street who largemust homeoned cover of the some sorymute who, largemust homeoned cover of the some street who largemust homeoned cover of the some street when the must be opened sooner or later," and the crown of thorns not the least among thou must meet all these. Therefore his "many crowns." them and fed them.
But where could Abraham sleep at one of the wards inglet? There were very few houses to be seen; only postures and trees, ways and be wise, the state of th

# No Sorrow There.

"Neither sorrow, nor crying, nor pain."-Ray vvi A

This eld you like see, has be self-inherent caregy to effect a cure? He is a poor, the self-independence of self-independence of the self-independence of self-independence in the self-independence

O blessed affliction, who deserves thee! Not every one attains to the Consider thy way, O Sinner!
and be wise

"Till men are weary and heavy laden, and pricked at their heart, and quite sick of sin, they will not come to Christ, in his way, for cure, nor to prose inquire. "What shall we do?"

Why then art thou filled with vex-

We are now in the heart pose,
"Medidate on the number of thy
sins." David's heart failed when he and eore of its blessings, knowing how

J. D. Biresa

# From the Samelay School Times Meekness.

wide rivers. At last he came to a beautiful country, full of trees and flowers and grass and corn. This was the place that God chose Abraham should live in. It was called the land of Canaan.

Abraham still lived in a tent. Sometimes he made a heap of stones, called with the land of Canaban still lived for the continues he made a heap of stones, called the continues are formed as leading to the continues a

will be teach his way." "The Lord will beautify the meek with salvation." To have the ornament of a meek and quiet spirit we must be clothed with then, must we go to quench our thirst: We must go to Jesus. "If any man humility; for humility and meekness with the humility and meekness with the humility and drink."

this lovely spirit by what is termed its worthless composition; while the thirst, as once he did. His thirst shall gospel jewel brightens by attrition.

forth his new-creating power, through the instrumentality of the everlasting ing every hour, and every hour betake gospel, that the proud, selfish sinner becomes an humble follower of the

How lovely is the image of Jesus are like the troubled sea, when it can- tain of true felicity,-"Ho, every

Let us suck cannetity to possess the our animate of a neck and quiet spirit. Let us have a holy fear of falling into whit, and ever watch and pray that we may be kept from the first approaches to temptation. It is only by cleaving to temptation. It is only by cleaving streadfistly to Jessus that we can be ended to walk circumspectly and warily code of merey eres, "Seek ye the Lord along the slippery paths of life.

learn wisdom in the Oh! may we learn wisdom in the school of Christ, and seek for more On; may sechool of Christ, and seek for more plying una cure. School of Christ, and seek for more grace from that Saviour who has so when he will not be found, an hour appearance when the will not be found, an hour appearance when he will not be found, an hour appearance when he will not be found, and hour appearance when he will not be found and he w

# Living Water.

How beautifully instructive is our Lord's conversation with the woman of Samaria, while sitting wearied with his on Jacob's well. example does the benevolent Redeemer exhibit to his followers, of condescen-sion to ignorance, and of affectionate improvement of trivial occurrences to spiritual good of all around us.

The human mind, till taught of God, is equally blind, whether clothed in the imposing vestment of a Jewish doctor, or the simple attire of a Samaritan fe male. Nicodemus was as ignorable nature of the new birth as this poor male. Nicodemus was as ignorant of His work and place to each assign, voman was of the living water. view is humiliating to the pride of nan, and should teach us to

of him, and he would have given the iving water." John 4: 10.

This living water shall be in his be

ieving people a well of water, not dry ing up, as earthly springs too frequent y do, when most needed, but daily rising higher and higher, until it issue y to, when most needed, but daily rising higher and higher, muil it issue into everlasting life. "Jesus answered and said unto her, Whosoever drinketh of the water that I shall give him shall never thirst; but whosoever drinketh of the water that I shall give him shall never thirst; but whosoever drinketh of the water that I shall give him shall never thirst; but water that I shall give him shall be water that I shall give him shall be in him a well of water springing up into everlasting life."

Same Research, Same Research, Jan Research, Jan

he guide in judgment; and the meck springs of earth in seasons of outward children and death has now visited Jacob Mover. prosperity; but in adverse times, when comfort is most wanted, they are found comfort themselves that the Lord has

this lovely spirit by what is termed whose sacred streams can satisfy the politeness; a sort of spurious meckness most thirsty soul with joys which and humility. When insults or injuries, strengthen and purify the heart. He arise, this wordly gem soon discovers who drinks of this fountiatis islall never spel jewel brightens by attrition.
It is only when the divine Spirit puts

The specific spirit shall start specific spirit shall spirit thirst! O that we would feel it increasonrselves to this spring!

There are many counterfeits which

Lamb. He is then enabled to bear with patience the burden of a suffering happiness, but they shall all finally be brother, while with all lowliness of mind he esteems others better than miserably poor. Nothing can make us himself. Humility, meckness, love, and burney but an interest in the blood purity form the Christian character. of Christ; nothing but a sweet extense, growing out of a true perience of his pardoning love and sanctifying grace; nothing but an enwith him from whom every blessing is tire and unreserved consecration of our-

selves to him who gave himself for us.
While we view the many millions of when reflected in the life and conduct
of the true believer! It resembles the
good, and greatly thirsting after it, sun shining with unbroken lustre on the peaceful lake, while "the wicked the gospel invitation to the only founnot rest, whose waters east up mire that thirsteth, come ye to the waters, and dirt." nd dirt."

and he that hath no money: come ye,
Let us seek carnestly to possess the
buy and eat; yea, come, bny wine and

while he may be found, call ye upon him while he is near;" evidently im-

O, weary one, oppressed with sin and care, Thirsting for bliss which earth can never

give,

Now, unto Jesus, lift thine humble prayer, And hear him kindly say, "Belleve and

-S. S. Times.

# A Prayer of the Church.

Lord of the gospel harvest, send More laborers forth into the field: More pastors teach, thy flock to tend;

More workmen raise, thy house to build :

And clothe their word with power divine. - Charles Wesley, 1758.

# DIED.

everlasting life."

Mary are delighted with the wayside er. They are the parents of fourteen Daniel Wald, Prespent, Ill.

taken their children (as we hope) to himself; and, if they are faithful to God till death, they may meet their little family again where sorrow and The Holy Spirit is that living water trouble are known no more forever and where they shall nevermore part.

Weep not for me, my parents dear, Since I must go and leave you here: With Jesus I shall happy be! O parents, do not weep for me!

Dear brother Joseph, and Eli too. I now must say farewell to you: My little brothers I shall see: Do not, therefore, lament for me.

Dear sisters, do not grieve for me, While I am in eternity: My little sisters I shall son: Prepare for death and follow me.

Weep not for me, since 'tis in vain : In Heaven I hope we'll meet again, Where we can then together be Forever in eternity.

J. J. BERNDRAGER.

On the 18th of September, 1865, in Indiana Co., Pa., of Palsy, Brother Christian Kanfman, aged 73 years, 6 months, and 25 days. He was buried on the 20th at Indiana. Funeral sermon was preached in German by Bro. Jacob Blough of Somerset Co., from Rev. 14: 13. He had been a member of the Mennonite Cliurch for about John Kendig, New Providence, Pa.

SAMUEL KAUPMAN

# LETTERS RECEIVED.

John Stauffer \$1,50; Philip Moseman 3. ; Pre. H. L. Shelly; Pre. Christian c; Emanuel Suter 2, \$5,00; H.B. Bren-a \$2,00; John Zug \$1,00; John B. Ty-Brunk; Emanuel Suter 2, \$5,00; H. B. Brennean \$2,00; John Zug \$1,00; John B. Tynean \$2,00; John Zug \$1,00; John B. Tynean \$2,00; John Zug \$1,00; John B. TyFreit; \$1,00; David Hertaler \$1,50; L. S.
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Joseph Detweiler \$3,35; John F. Stitskey;
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John Detweiler \$3,35; John F. Stitskey;
Jeny E. Kerner \$1,00; John
John Soldsmith \$2,50; Abm. Good \$50 ota.;
\$1,00; Gabriel Bear \$1,00; John Shent \$50
ets.; John D. Hersbey \$1,00; Len;
\$1,00; Gabriel Bear \$1,00; John Shent \$50
ets.; John D. Hersbey \$1,00; Peter
Hover \$1,50; Joseph Yolder; Pre. Benj.
Eicher \$2,52,5; Joseph Yolder; Joseph Kindig; Prod. Bealer; Am Switzer \$2,50; Joseph Yolder; Joseph Kindig; Prod. Bealer; Am Switzer \$2,50; Joseph Yolder; Joseph Kindig; Prod. Bealer; Am Switzer \$2,50; Joseph Yolder; Joseph Kindig; Joseph Kindig Ressler; Ami Switzer 25 ets.; Jacob Kine 50 ets.; J. K. Hartzler S1,00; John Z. De man master upon earth, but in child-fike simplicity to sit at the feet of Jeans and drink of that living water which alone can refresh and purify our souls. How consoling is the thought that Jeans the Saviour and Friend of sin rolers, as the giver of this spiritual bless ing. "If thou knewest the gift of God, and who it is that saint to the, Give me to drink, thou wouldst have asked of him, and he would have given these following."

BLESSED are those tears which so mereful a hand wipes off. There's no wilderness but shall de in Chanan, no loss, it as the Saviour and Friend of sin blowey. O fainting soul, trans in this merey. Oh, beg that since there is an alwho it is that saint to the, Give me to drink, thou wouldst have asked of him, and he would have given three of him and he would have given three himself and the same three is a single state of the same three single same three same t

# SUBSCRIPTION-LIST.

Elizabeth Curtis, Wakarusa, Ind. Magdaiena Frets, Waterloo City, Ind.

Flivabelh Ebersole, Chan Abraham R. Doner, Greenis Emannel Noff, Strasburgh, Sophia Moyors, Royal Oak, O. Wm. Hess Bausertown Ind John Longanscker, Conter Point, Ind. John Longaneckor, Conter Polu Nathan Frolz, Marty, Ind. Sam. Oberholtzer, Bowling Grea Malchi Stielly, Dwight. 111. Poler Hosletter, Morris, Ill. Mary S. Kernor, Lancastor, Pa. Eng Ahraham Evers, Cross Keys, Va. Peter Blanch, Smithville, O. EAG Fanny Herr, Urbana, "
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John P. Welly, St. Bervin, Nehr.
David H Landis, Harrisonhurg, Va.
Pre. Jacob Miller, Greenmount, " 34 1 50 Pater Naffziger, Washington, Ill. Christian Stuckey, Danvers, Nicholas Hilty, Chenoa, James M. Culbertson, Michawaka Ind. Book Notices.

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# The Benald of Truth.

Devoted to the interests of the Denomination of Christians known as "The Mennonites."

Whole No. 23.

# CHICAGO, NOVEMBER 1865.

# The Berald of Truth.

A MONTHLY RELIGIOUS PAPER. PUBLISHED IN ENOLISH AND GERMAN, At One Dollar a year in either language.

Or \$1.50 for the English and German to one address, PAYABLE IN ADVANCE.

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CHARLES HESS, Printer, 93 Raudolph St., Chicago,

From the World's Crisis.

The great Concern.

"What shall I do to be saved?" is a momentons question. Though least cherished, it is the great question of life, towering heaven-high above all others. May God help us to consider

the future world. The jailer, who ori-ginally propounded the question, re-ferred to his eternal well being, and not to his temporal safety. The young pressly what good thing he should do God. that he might have "eternal life." Thedying thief prayed, "Lord, remember when thou comest into thy kingdom." Indeed, the Scrintures gene rally sustain the fact that there will be day of reckoning at some future pe-

The answer of the Savior to the young man was, "Keep the commandments,"
Paul replied to the inquiring jailer,
"Believe on the Lord Jesus Christ." Believe on the Lord Jesus Peter commanded the awakened multitudes, on the day of Pentecost, to "repent and be baptized in the name of Jesus Christ." He afterwards exhorted the people in these words, "Remay be blotted ont." Christ also makes it necessary that we be "converted and become as little children;" that we be

Both he and his apostles teach, too,

The points to be gained are, first, forgiveness of our sins. It is a foundaforgiveness of our sus. It is a foundate tion axiom in religion, that we have all ginned, not seminally in Adam only, but personally and wickedly. Now in place for those who have nothing headl good governments, sin must be either pardoned or punished. It will not essestiy for a change in the sinner's do to let the law be trampled in the mind and heart, in order to the enjoy that the timester of the programment by the mind and heart, in order to the enjoy that the timester of the programment by the ment of so high is destiny, is, there-

stand as clear from condemnation as world to God, and from sin to holi-love, grow up into in all things, confusion to him, and he seems to be though we had never sinned, having; ness. The first places as in a state of which is the head, even Christ." You blind and deaf to all that surrounds

eross. By this means he procured for the sinner an offer of pardon and sal-vation, on the condition that he repeut, know that we are heirs of God, heirs humbling himself in the dust, confess- to an inheritance that is incorruptible humbling himself in the dust, confess-ing his sins, and turning away from them to do that which is lawful and and undefiled, and that fadeth not right; and that he believe not in the merit of his own works or sufferings, change the love of God is shed abroad but in the atonement and merit of the in our hearts, by the Holy Ghost,

rove his character and turn his heart God in gratitude and love. And it nature that he has obtained forgive-ness, "we have an Advocate with the Father, Jesus Christ the righteous," with an intensity of affaction, and his real people, through whom we may be a support of the property of the support of t stored to the divine favor.

Another point to be secured is holiess of character, or harmony with

"Ye must be born again" is an abidto must be norm again as an and macure of minan sopinistry, invented in trith; for, said Jesus, "except ye for the confort of timid sinners, — be converted and become as little which is like "an anchor to the sonl, children, ve shall not enter into the sure and steadfast, entering into that kingdom of heaven.

Outward morality is not enough; nor rood, when we shall all be justified or is orthodoxy in sentiment, though according as our works companied with amiability of disposition, because (fod is good, or becomes a continuous and the companied with amiability of disposition on, because (fod is good, or becomes a continuous according to the continuou shall have been.

The great question then is, what we shall do that we may meet that day in peace, and be saved in the kingdom? The answer of the Saviore them.

The newer of the Saviore the many in the peace of the Saviore them. The necessity for it lies in the perver-sity of the human heart, and the purity cleave closer and closer to the holy

of the heavenly state.

The heart is corrupted. It is "dehorted the people in these words, 'Repent and be converted, that your sins in love and fellowship with that which But, inspired by this new life, the he hates.

both me and as apostues teach, too, simmer in the presence of tool. Hence apostue. It led must we must "confess our sins," pray the necessity of a change of mind in for ourselves, and for one another, and order to his dwelling with God in ter the flesh. He was willing to make for our Father, which is in heaties and pleasures. There is nothing birth" for the Galatiaus till Christ was ties and pleasures. ties and pleasures. There is nothing but not the database to the carnal mind in all its formed in them.

to comprehend and understand spirittorus and pleasures. Yorking in which it can be
the labored "night and day with all things, before his spiritual underdomains. Nothing in which it can be

ther parameter or panished. It will not constitute the law be transpled in the united and heart, in order to the enjoyable with impurity. Offences must be ment of so high a destiny, is, there noticed and richt in some way that shall fore, undeniable. Approaching the

been fully forgiven by the great Lawgiver and Judge himself.

Now mark the wisdom of the plan.
The law required that the sinnershould die. Christ interposed for his
release, conceded the justice of the
sentence, and asks for pity; and, that
the law might not be dishonored, but
rather magnified by the extension of
mercy, submitted to the death on the
owns. By this means he procured for
the sinner an offer of pardon and sal,
that we are the elimiter of God,
the former saves an
lost and spiritual
the law might not be dishonored, but
lappily removed, we "rejoice in
the
cross. By this means he procured for
the sinner an offer of pardon and sal,
that we are the children of God,
the graye.

which is given unto us. vinen is given into as."

Thus the plan scenres the honor of the law and of the government; hun-iradical, reaching deep into the heart, bles the sinner, and saves him from merited punishment in a way to improspect altogether new. It is not in work only, but in power, and in much assurance. Love is now not a mere provides still further, that if any man theoretic principle, but a living, burntoo, which the world knoweth not; and "neace like a river."

t), how heavenly! how divine! and a hope, - not the poor, lifeless mannfacture of human sophistry, invented for the comfort of timid sinners, within the veil.

How glorious! How satisfactory!

This change begets a desire that The neart is corrupted. It is de-seiful above all things, and desperate y wicked." Its every imagination is vil, producing evil thoughts and de-its subjects ont into the world, preachsires. It is "enmity against God," op-posed to his holy and heavenly nature, Lord may direct, and his providence

heart prompts us to do good; it sighs
There is, therefore, no element of to bless man, as the true mother longs

tomans. Noting in which it can be interested. Heaven is, therefore, no agreeable alace for those who have nothing hear-gloid that he was accounted worthy Man but the capacity to precise and deaths for the good of others, and miniming hower of the Hoty Ghost, lakes for those who have nothing hear-gloided that he was accounted worthy Man has the capacity to perceive and

more than a purpose — more than a purpose — more than a purpose — more than a practice; it is a new life, affiliating the heart to God, to his people, to his work

This inability to make the cannot, in the number of the cannot, in the surgenerated state, see, or complete the control of the cannot, in the surgenerated state, see, or complete the control of the cannot, in the cann and a let it is nome way that shall be honorable to the government and learning to the control of the matter. Having been this is not three of the matter. Having been this is not three of the matter. Having been this is not three of the matter. Having been this is not three of the matter. Having been thus 'born dearen' of the matter. Having been thus 'born dearen' been been seen so guilty and condenning the matter of such as properly report and believe in his son of such as prely report and believe in his son of such as prely report and believe in his son of such as prely report and believe in his son of such as prely report and believe in his son of such as prely report and believe in his son of the matter. Having been thus 'born drauce to him in coming to a true day less when the matter and yet the matter. Having been thus 'born drauce to him in coming to a true of the matter. Having been thus 'born drauce to him in coming to a true day less when the same he is a werse to its nature and of the matter. Having been thus 'born drauce to him in coming to a true day less when the same he is a werse to its nature and of the matter. Having been thus 'born drauce to him in coming to a true day less and a sever heem the chief him does not be assorbly a same that the care higher at the case he is a werse to its nature and of the matter. Having been thus 'born drauce to him in coming to a true day less and properly report that the Lord in gracions,' it remains for you to go on wards of the prophet, therefore, as quoted above from St. Matthew, evidence of the prophet, therefore, as again, and 'dustable hat the Lord in gracions,' it remains for you to go on the three will be nothed and and spiritual things, and a support of his spiritual things, and in the same has ever heem the chief him does not have the matter of the matter. Having been thus 'bron drauce to him in coming the matter of the matter. Having been thus 'bron drauce to him in coming the matter of the matter to Gold, to his spiritual things, here were true the

Vol. 2.-No. 11.

All these evils are to be resisted. If you will avoid them you must think for yourself, not captiously, not to find faults in standard principles, nor to magnify little apparent absurdities into fundamental objections; but think soberly, prayerfully, eautiously, first to maintain your standing with God, and to do good. Above all things keep lumble, simple, houest. "Be filled with the Spirit." This is heaven's command.

For your future advisers, select those who live near the cross. Others are they may be old professors, they will lead you in paths of darkness and earnal security. Consult the living and not the dead, though he be but a child. Pray much. Secret prayer is the me-

dinn of communication with God.
"Enter into thy closet, and when then hast shut thy door, pray to thy Father which is in secret and thy Father which secth in secret shall reward thee openly,

"Sweet is the proper whose hely stream In earnest plending flows ;

Devotion dwells upon the theme And warm and warmer glows,

And may you be "like a tree planted the rivers of water, that bringeth th his fruit in his season." whose 'shall not wither, and whatsoever he docth shall prosper.

SARAH H. DUNK

For the Hernld of Truth

Man's Spiritual Blindness.

Therefore speak I to them in parables: "because they seeing, see not; and hearing, they hear not; neither do they understand. And Esaias, which saith: By hearing ye shall hear, and shall not under stand; and seeing ye shall see, and shall not perceive. Matthew

Throughout the Bible, reference is continually made to man's incapacity understand things that are f such honor. understand things that are palpable to This work is, therefore, something the ontward senses; but he cannot, in

having eyes and

them of the spiritual nature of the law and its requirements, of the trans-

him there. Hence, the Spirit of God cerentonies, of the deeply corrupte characterizes him as one that sees and and deprayed state of the heart of both Jew and Gentile, and of the atter inefone that sees not: as one that hears and one that hears not, nor under-stands; that is, as one who may be able store man and bring him into his primto discern and understand perhaps the itive favor with God; the pride mysteries and deep things of nature, the self righteons Jew was deeply hysterics and very broad but who cannot comprehend the spirit-but who cannot comprehend the spirit-mal things of God; as one who may spirit greatly offended, his hopes and but who cannot seem of God; as one who may appirations to earthly greatness altoplear and understand the instructions aspirations to earthly greatness altoper and understand the instructions gether disappointed, and every carnal
passion which he mivitingly cherishcal in his hosom, now breaking forth in
understand, the teachings of God's
understand from a spiritual things. Therein a spirit and malignity against speak to the wordly mind in parables. God's eternal Son. as the only, or at least the most effi-The Jews, therefore, to whom "were eient means of bringing man to a knowledge of spiritual things. Although parables as also words of man in general, can never truly present spir-itual things to the mind of man with-

nmitted the oracles of God", being this completely blinded in spirit by the indwelling corruption of their wordly in general, can never truly present spir-titual things to the mind of man with-itual things to the mind of man with-language of the prophet, when he says, out the calligate in the prophet, when he says, of God, yet they are, at least, what the not understand? and seeing ye shall hear, and shall of God, yet they are, it is as a what was a man and a man says of "tongries" (t. Cor. see, and shall not perceive. "They in deed heard the words of the Savior. the slumbering (Rom. t1: 8.) sonl a feelings of hared and revenue, which thought or sense of the existence of limitely eulminated in his crucifixsomething beyond the sphere of his sensual vision, a consciousness of a their spiritual and true meaning, nor sensual vision, a consequences of a their spiritual and true meaning, nor higher state of existence than this see the nervy, goodness and eternal which he has as yet enjoyed, and infuse love, which they so freely offered to into his heart a dislike to his sensual both Jew and Gentile.

enjoyments and a longing after a ho-lier, happier state. Then it is that he-begins to feel his blindhess and atter-converts to Christianity of this same darkness of soul; and only so far as he danger, lest they also should "be wise darkness of som; and only so har as net quanger, lest they also should "be wise | I'm placed here only to he discern the things of the Spirit, to in the snares of a worldly wisdom and The endless joys of Hea he discern the things of the Spirit, to the knowledge of which the parables self-wrought rightconness. In his of the Bible are evidently designed to lead him. The apostle, therefore, teach which he sets forth in a very strong es us that "the natural man receiveth not the things of the Spirit of God; for says, "I would not, brethren, that ye they are foolishness unto him; neither sissual be known them became they are the should be ignorant of the many them became they are that blue himsers were then the start of the should be supported by the should be sup they are foolishness into finit; neither; should be ignorant or this mystery, can be know them, because they are that blindness in part is happened to soiritually discerned." "For what I strate, until the fulness of the Gentiles spiritually discerned. "For what Israel, until the filness of the Gentules man," he exclaims, "knowell the things is come in." — Rom, 11: 25. He calls of a man, save the spirit of man which it a mystery; and a mystery it may is in him? even so the things of God well be called, that men may see and knoweth no man, but the Spirit of understand so much of the deep things God." He, therefore, that has received the Spirit of God into his soul be altogether blind and deaf in regard ed the Spirit of God into his som be attogether bind and deal in regard through the grace of Christ, will have to their spiritual relations; while the his eyes and ears opened to see and poor nututored son of Adam, blind and spiritual things of God to the ignorant us regards the wisdom of the hear the spiritual things of toot to the lightorant is regards the virsuom of the saving of his own soul. He will then world, may nevertheless be made to rebe of those to whom the Savior says, joice in the light of the Spirit of God Blessed are the eyes which see the and in the blessings of eternal salvathings that we see. For I tell yon, that | tion, which our Savior dispenses freely many prophets and kings have desired abroad in the heart of every soul that many prophets and sings have desired a modern the near of every some one to see those things which ye see and will humbly and trustfully receive him, have not seen them; and to hear those. The very thought of this caused the things that ye hear and have not heard Savior to rejoice in spirit and say, "I The man thank thee, O Father, Lord of Heaven of the world, on the other hand, before and earth, that thou hast hid these he has come under the collightening influence of the Spirit of God, although things from the wise and prudent, and hast revealed them unto babes; even ears to see and hear, so, Father: for so it seemed good is [with his natural eyes],

Bees not [the things of the Spirit]; and hearing [with his natural ears]. There is, however, given in God's word another condition which must be fulfilled before we can come to a per-fect knowledge of the truth. Although hears not nor understands [the things The wordly-minded Pharisees heard the spostles, as well as our Savior, in with surprise the saying of Jesus, when he told them of the spiritual sist so strongly on the necessity of faith, yet like the blind man who, on darkness that enveloped their minds, being restored to sight, at first saw "men as trees walking," so we by faith and exclaimed, "Are we blind also?" thought they could see; and po see only as "through a glass, darkly. doubt they could see so fur as the nat- To believe is the first step to a knowledgo of the truth; to do is the second ural eye is capable of seeing; but they eridently could not comprehend the spiritual character of Christ's words. step. Our Sarior says, "If any man will do his [God's] will, he shall know was spenking of things beyond the of the doctrine whether it be of God, Ho was speaking of things beyond the of the occurne whether it be of com-reach of their worldly sight — of or whether I speak of myself? Hence, things which could be seen only by the cyc of faith, which in the prond Pha. eye of faith, which in the prond Phais set before" them, can ever come to of worldly aspirations and self-assumed a full knowledge of the truth and rerighteousness. The Pharisees thought "path of the light that illumines "path of the just" and "shineth more and more unto the perfect day."

M. K. they were wise, were thoroughly rersed in the oracles of God, and could see clearly their duty [as regards the works of the law i to God and their

> He that good thinketh good may do, And God may kelp him thereunto; For was never good work wrought Without beginning of good though

rini- I wonder whence and why I cam Where joys and sorrows ebb and flow Where longings, wishes never end,

Attainments fail to give content. Where riches, pleasures, fleeting joys Prove hollow, unsubstitutial toys I am where many heratofore Like flowers, gorgeous for n day, They flourished, faded, passed nway.

> My body's proof of skill and art, A wondrous frame in ev'ry part.
> The sev'ral members in their kind,
> Unconsciously obey the mind. The muscles, joints, hand, foot, and arm Perform their functions to a charm.

For the "Herald of Truthe"

Whence and why am 1?

Here in a splendid world I am.

The taste and smell, do all delight. There's nothing wanting, no defeet The stronger still the weak protect: And all harmoniously combined Shows plan and purpose predesigned

When this I contemplate, I see They are gifts of Grace bestowed on an And I am only stationed here. To ripen for a higher sphere. And when the work assigned is done. This body will to dust return.

The endless joys of Heaven to share. That glorious news, the Gospel Grave. Extends to ev'ry tongue and race. Eternul joy, and ondloss blis-

This buly is a house of alan And therefore subject to decay.

The soul, that spark from God on high. Can never perish, never die; But when it quits this mortal frame. Ascends to God, from whence it came

To Jesus, who redeemed and bought The sinner by his precions blood. This Love unbounded I adore In faith and praises evermore.
I long, in floods of light divine My song with saints above to join.

Religion is that bear only Con-Which brings my soul in Christ to rest. The Spirit is that emblem Dove. Which bears the Olive Wrenth of Love, And faith exulting lends the wing, I mount, and my Redcemer ! sing.

Jos. Yourk. McLean County, Ill.

> For the "Herald of Touth ! Christian Conversation.

same subjects occupy our minds and our tongues, and as we go by the way, for commingle with each other in the difficulties, and impediments, and various walks of life, these same things seem to make up the sum and substance of our conversation. We must read drilly the word of And not infrequently do we make (God, mediate upon his thinks and stitle Gods and children of the make word of God, mediate upon his this, and stitle of the college of the college

gaining knowledge and instruction well as enjoyment.

Especially is there one subject

vastly more importance than all others but above all others most neglected I mean the salvation of our souls an the vast range for thought, reflection and conversation, which this subjection

opens before us.

To work out the salvation of our souls is the great life-work which is giv en every one of us to do while here the earth. "How shall we escape," says the

npostle, "if we neglect so great salva-tion," And we are admonished t work out our salvation with fear and trembling. And again it is said "What shall it profit a man if he gai the whole world and lose his soul? or what shall a man give in ex change for his soul?" "Seek ye firs the kingdom of God and his righteous ness." Yet important as this work is Yet important as this work is and much as many of us profess to be interested therein, we meet together in our daily intercourse, and exhaus every other subject of conversation. before we say anything about religion and when we do talk about it, our con

to something else.

We are told that out of the abuse dance of the heart the month speaketh, and if we consider the matter we will find that this snying proves itself in all our experience. We love to talk about those things which we are interested in. Hence if we are interested about on souls' salvation, our hearts will be fille with the thought thereof, and then we will naturally talk about it.

versation seems to lag, and we change

We have no abiding place here. Ware travelers to a far country. To be come citizens of that country we need to prepare ourselves to enjoy its priri leges and perform the duties which will devolve upon us in that blessed and holy place

We expect to live there forever we do not intend to stay for a time on ly, but forever.

How then shall we direct our ways. our thoughts, and our conversation, so that our lives here below may be a that our fires here below hay be a foreshadowing of the life beyond? that we may have a foretaste of the joys abore? that we may see even though abore? that we may see even though it be, as through a glass darkly until the morning of eternal light, in all its full morning of eternal ngut, in an its fini-ness and glory shall break in upon us and we shall enter upon our inheri-tance which Jesus secured to us through the shedding of his blood upon the eross? The question is important, but the answer is simple. We must turn away from the vanities and follies of this pres ent, evil world and direct our minds to those more enduring things of which the Bible tells and speaks of as treasures in keaven, and a pearl of great price. We must depart from the pleasures of the world and enter in upon the nar-When we meet together, and even row path which leads noto eternal life When we meet together, and even while at home in the family, we talk while at home in the family, we talk while at home in the family, we talk to about our business, our farms, our corps, our eattlet, the weather, politics, the famils of our neighbors, and a handred other things of like character. Wherever we come together, the same subjects occupy our minds and one tomous and as we only the way. When they we must strive to green the like and to olisis end we must pray God for lower tenuous and as we only the way. When they are the like and the strip to green the strip to green the like and the strip to green the strip to g

And not nufrequently do we make the finites and failings of our brethren dy his goodness and his mercy, and if and friends the subject of discussion, we do all these things, God will shed and do often, too, do we add slander and defaunation of character, where we had been discovered by the first of God and should manifest charity, and forgiveness, and sympathy, and pity for those who have failed and fallen into sin.

Such a course seems very strange indeed, while there is so great a variety of much more pleasing and interest. A fews days since there came under two of much more pleasing and interest.

ty of much more pleasing and interesting subjects, which we night diseases both with profit and with pleasure, thus making our conversation the means of into our hearts.

A fews days since there cane under ing observation a beautiful illustration of the deep and carnest interest which we have the conversation the means of into our hearts.

or of his father's house with his sathel in his hand, and as I entered, the moment he saw me, he oxclaimed with

nought of nothing else and had nohing else to say or to talk about, only the place where he was going and what he was going to do there. and the books shall be onened

I thought if we as Christians could partake more of this childlike carnest-ness in our Christian walk and converstion, how much more zealous and ctive would we be in the Master's sorvice! If we could tear ourselves away from all the sinful enjoyments of this world, and let them be to us as though they were not, and press for ward toward the mark, for the prize of the high calling of God in Christ Jeas, that with the same childlike car-

And while Christ was upon earth, report of our neighbor, or our brother; our religion. If we have a Bittle and I Wisdom of God, the true and everland went about preaching the gos and went about preaching the gos and the strength of the kingdom of God, here the case, take delight in going round a ling the sick, and performing many many many many many probable sick, and performing many many many many probable sick, and performing many many many many probable sick, and the sick probable sic onversation is only about wealth a doubt; and then our first step should not be to tell it to everybody else that the forest in summer beside a little ok that fell, rushing and leaping tance, and if he has already be er ledges of solid rock; the waters penitent to console and encourage and moment and they were gone from my d stream and mingling with other cartl the great deep and were lost beneath the surging billows. I have stood at to call attention, simply is that of joine thoroughfares of the great city, king — turning everything into a jest.

A little boy some eight or ten years when the streets were thronged with I once met a minister who was so ad-A little boy some eight or ton years when the streets were thronged with I once met a minister who was so advelor of his finther's house, with his start ried step. Some of them I might see the his hand, and as I entered, the again, but the great majority were again, but the great majority were again, but the great majority were the same of his childish heart, the central start of his and I would never see commissioned to hear the glad tidings to the waters in the desired to this habit, that his conversations the same of his conversation of the same as a continual effort to turn ever again, but the great majority were repulsively as a summary of the same of his conversation of his conversation of the same of his conversation of his c "an going to the Summit Here are "an going to the Summit Here are in Like tho waters in the again. Like tho the stress in the shelt at I could see them. "I am going with rapid step—soon they are lost in the great ocean of oternity, and their the mind constantly to some ogo to school there!" go to school there!"

I often thought of his words since. The boy was going to some distant of the women and the word goes on in place to live during the coming wings and attend school. The thought of the Lord shall come, when the words, and is one that great dated his whole unind that he the form winds of heaven, shall be gath-Concerning profanity, we ered, of every nation, all the children of men, and there shall appear before him the dead, both small and great,

condemned" (Mat. 12: 36, 37).

THE HERALD OF TRUTH.

deem it necessary to say a word, as this article is chiefly addressed to professed Christians, who should stand so high above the vulgar, wicked and disgra erery one shall be indged according to ful practice of swearing, that the thought thereof should not once enter their minds. Yet I say it with sorrow and to their shame, that I still meet those who are, in the eyes of the world, idle word as it is written . "But I say men shall speak, they whall give and those wad are, in the yes of Jesus and count thereof in the day of judgment. Yet use profined language. "Swear not For by thy words thou shalt be just at the just all the language of the Bible on yet use profine language. "Swear not at all," is the language of the Bible on of days, nor end of life; but made like and by thy words thou shalt be

Without attempting any systematic Hence, since our words are of so great consequence that by them we great consequence that by them we shall be justified, or condemned, let us take heed and bridle our tongues, and ready of the well take heed and bridle our tongues, and ready our states the condenses that we have simply committed to paper up and divinity and of the human nature from the condenses that we have the condenses that we have the condenses the condenses that we have the condenses t arrangement of the above article, 1 sugestines we could say to the world, set of more standard properties of the set of more than the set of more than the set of the se great a matter a little live kindlett.

Who is the best playseman to care the throne is for ever and ever. He speaks for the capicyments of a true Christian Bill wherever he goes, so that the will be described the capicyments of a true Christian Bill wherever he goes, so that the will be the control of the great Physician, who will head the defer the world was "John 17; 5.3." salis of the enjoyments of a frue Christ-jan life wherever he goes, so that the world may see that he has been with lesus and learned of him.

As the shepherds also when they had seen the child Jesas, made known the saring almoad which was told them

The control of the soul shall never thing.

The control of the soul shall never thing the shall never thing.

The control of the soul shall never thing the shall never thing.

The control of the soul shall never thing the shall never thing.

The control of the soul shall never thing the shall never thing.

The control of the soul shall never thing the shall never thing.

The control of the soul shall never thing the shall never thing the shall never thing.

The control of the soul shall never thing the shall neve saying alread which was told then our whole body, and setted no fire the from us idleness, folly and sin, feolish first and the last, was dead and is alive concerning this child. When Andrew had discovered Jesus, he went and bills expected Jesus, he went and bills expected Jesus, he went and bills expected Jesus, he went and bills. For every kind of heasts and bills, and of serpents, and of things in dead seath muta him, "We have found the sea is tamed, and hath been tamed be Messias; which is, being interpreted, the Christ." So also with Philip, and of serpents, and of the sea is tamed, and hath been tamed in isimplicity and in truth. Let us all Scriptures are evidently spoken of the decrease with the thougue can on man endemone of the sea is tamed, and hath been tamed in simplicity and in truth. Let us all Scriptures are evidently spoken of the decrease with the thougue can on man endemone religion practically in the sea is tamed, and hath been tamed in simplicity and in truth. Let us all Scriptures are evidently spoken of the decrease with the thougue can on man endemone religion practically and in truth. Let us all Scriptures are evidently spoken of the decrease with the througe can are no man endemone religion practically of the external Son; for the human state of the sea is tamed, and hath been tamed in simplicity and in truth. Let us all Scriptures are evidently spoken of the each extend son; for the human state of the sea is tamed, and hath been tamed in simplicity and in truth. Let us all Scriptures are evidently spoken of the each extend son; for the human state of the sea is tamed, and hath been tamed in simplicity and in truth. Let us all Scriptures are evidently spoken of the each extend son; for the form of the sea is tamed, and hath been are the form of the sea is tamed, and hath been are the form of the sea is tamed, and hath been are the form of the sea is tamed, and hath the sea is tame the Messias; which is, being interpret of mankind, but the tongue can no man | endenvor to make our religion practi-divinity of the eternal Son; for the huese, the Christ." So also with Philip, who went unto Nathaniel and said to large the sum of the son of the Son of God, are not from eternal Son; for the huese the properties of the Son of God, are not from eternal Son; for the huese the properties of the Son of God, are not from eternal Son; for the son of God, are not from eternal Son; for the huese the properties of the Son of God, are not from eternal Son; for the huese the properties of the Son of God, are not from eternal Son; for the huese the properties of the Son of God, are not from eternal Son; for the huese the properties of the Son of God, are not from eternal Son; for the huese the properties of the Son of God, are not from eternal Son; for the huese the properties of the Son of God, are not from eternal Son; for the huese the properties of the Son of God, are not from eternal Son; for the huese the properties of the Son of God, are not from eternal Son; for the huese the properties of the Son of God, are not from eternal Son; for the huese the properties of the Son of God, are not from eternal Son; for the huese the properties of the Son of God, are not from eternal Son; for the huese the properties of the Son of God, are not from eternal Son; for the huese the properties of the Son of God, are not from eternal Son; for the son of God, are not from eternal Son; for the son of God, are not from eternal Son; for the son of God, are not from eternal Son; for the huese the properties of the Son of God, are not from eternal Son; for the son of God, are not from eternal Son; for the huese the properties of the Son of God, are not from eternal Son; for the son of God, are not from eternal Son; for the son of the Son of God, are not from eternal Son; for the son of the Son of God, are not from eternal Son; for the Son of God, are not from eternal Son; for the Son of the Son of God, are not from eternal

the days of the apostles the miracles him at a time when he most needs them to the preaching of the word, and his-place (Heh. 7: 6); namely, that his add the preaching of these men were and we sin with a high hand against the tot the explinations of the truth, descent is not reckued, or mentioned matters of conversation everywhere. God; for He commands us, saying, and hear our thinties from time to time, been forgotten. One has bought a talebearer among the people! And he deavor to put all these things sense at type and emblem of God's man, another a yoke of oxen, another that thus settleth hinself against his is interested in a pleasure party, a fourth brother, shows that he has no love for your duty, reader, it is the duty of had a tather and mother's because the water and the state of rm, another a yoke of oxen, another interested in a pleasure party, a fourth is brother, and John says, Whosever as taken a wife and hence their minds as taken a wife and hence their minds are carried off in other directions; the rhatch his brother; as murderer."

But when we heard nevil report of But when we hear an evil report of the first properties of the fosp-pl and of the truth as its in God created any single luman being soal is left to languish and die. Oh!

But when we heard nevil report of but and the first properties of the fosp-pl and of the truth as its in God created any single luman being without father or mother, except Adam but the wear an evil report of but an father and mother; because the every living soal, to carry the precents of the fosp-pl and of the truth as its in God created any single luman being without father or mother, except Adam but the fosp-pl and of the truth as its in God created any single luman being but the fosp-pl and of the truth as its in God created any single luman being but the fosp-pl and of the truth as its in God created any single luman being but the fosp-pl and of the truth as its in God created any single luman being but the fosp-pl and of the truth as its in God created any single luman being but the fosp-pl and of the truth as its in God created any single luman being but the fosp-pl and of the truth as its in God created any single luman being but the fosp-pl and of the truth as its in God created any single luman being but the fosp-pl and of the truth as its in God created any single luman being but the fosp-pl and of the truth as its in God created any single luman being but the fosp-pl and of the truth as its in God created any single luman being but the fosp-pl and of the truth as its in God created any single luman being but the fosp-pl and of the truth as its in God created any single luman being but the fosp-pl and of the truth as its in God created any single luman being but the fosp-pl and of the truth as its in God created any single luman being bu soli is left to languish and die. Oh!

But when we hear an evil report of low sad. Ye, whose hearts are full a brother, we should not be inclined to of the things of this world, ye whose believe it until we are certain beyond the storm and rain. Let us then not be live the spirit passed over in slence of only about wealth a doubt; and then our first step should professors only, but doers of the word. (fieb. 7:6), in order that he may be a not be to tell it to everybody else that pleasure, enjoyment and the vain dein-look be to tell it to everybody ease time. Day by day see as sees to act out in an interpret type of the Son of tool in that solve where you stand. I should be to go to him and labor with days stood beneath the thick shadow is should be to go to him and labor with the spirit of the Gospel truly and you stood beneath the thick shadow is should be to go to him and labor with the spirit of the Gospel truly and you was not of earth, but of hearen; that he was born and the was born and the value of the spirit of the Gospel truly and you was not of earth, but of hearen; that he was born after the spirit of the Gospel truly and you was not of earth, but of hearen; that he was born as the property per time which is real; namely, that he was born as the property per time which is real; namely, that he was born and the was born and the property per time which is real; namely that he was born as the property per time which is real; namely that he was born and the property per time which is real; namely that he was born and the property per time which is real; namely that he was born and the was born and the property per time which is real; namely that he was born and the was born and all property per time which is real; namely that which is real; namely that he was born and the was bo see too to roger.

In the second step should be to go to him and labor with him that he may be brought to repenhin the may be brought to repenhing the may be brought to repenh monition of John, where he says, "My y me — I saw them but for a raise him again from his sins into the little children, let us not love in word is that Jesus Christ, who is the true and they were gone from my faror and love of God. If this were neither in tongue, but in deed and in Melchisedee, is God and man, the Sor faror and love of God. If this were neither in tongne, but in deed and in done, how fair and pleasant a spot our truth, and hereby we know — that we truth, and hereby we know — that we are of God and the Son of man (Linke 2: 4) & Gal. 4: 4), that he is God and

done, how fair and pleasant a spot our truth, and nevery we know — unsure earth, among Christian believers, might be!

Another evil habit to which we desire

Another evil habit to which we desire

Questions and Answers. Who was Melahisadan

Paul says of him, He was, by interretation, without father, without moeginning of days nor end of life; but a priest continually."-Heb. 7: 3. Onr Savior had a mother on earth and a Father in hearen.

[The following explanation of this passage, taken from the writings of Dietrich Philip, fully answers, we think the foregoing question.]
"This Melchisedec, king of Salem

Abraham returning from the slanghter of the kings, and blessed him, to whom Abraham also gave a tenth part of all: first being by interpretatio righteonsness, and atter that also King of Salem, which is, King of peace; without father, without mother, withunto the Son of God: abideth a priest

This text testifies clearly of the eter-

Day by day let us seek to act out in all proper type of the Son of God in that

Finally, the meaning of the apostle that desus Christ, who is the true the Son of God, for ever and ever, but has in this last time (Heb. 1: 2), become also Man and the Son of m however, that he has neither father, nor

Jesus Christ, our high priest forever O thou man of God? Art thou come after the order of Melchisedee (Heb. 6: unto me to call my sin to remembrance, 20), our eternal king and prince, who reigns in the House of David, in the reigns in the House of Pavid, in the spiritual Salem with the scepter of God's word, speaking peace with his grace to the consciences of believers, and assuring them of the grace of God and eternal salvation; yea, making all and Elijah took him and restored him spirits; and they were healed every hand, had not faith, love and ho his people to be kings and priests of God his heavenly Father, to whom be honor and praise for ever. Amen. 1 Pet. 2 : 9, & Rev. 1 : 6.

"In my name they shall take up ser "In my name they shall take up ser-peuts and if they shall driuk any dead-ty thing, it shall not hurt them." Mark 16: 18. What is the deadly drink?

It was enstorously in those days to It was enstorary in those days to inflict capital punishment upon con-demned criminals by administering poison in the form of a drink. The art poison in the form of a drink. The art write as the Lord may give me ability of administering these poisonous drinks and understanding to do. I wish to had been brought to great perfection, "and", says Scott, "it might be expectod that their enemies (the enemies of the followers of Christ) would in this way endeavor to destroy them." It was therefore of great importance that Christ should make this promise unto them. We find that the discast out devils and heal They were filled with the Holy Ghost They were filled with the Holy Ghost and snake with other tongues. Paul a certain occasion (John 4: 48). "Exsparrow shall fall to the ground.

But how shall this apply to of the brophets were sitting before him. them went into the field to gather herbs, and found a wild vine and gathered his lap full of wild gonrds, and shred them into the pot of pottage; "for he knew them not." Now when they were cating the pottage, it came to pass that of God, there is death in the pot! And they could not eat thereof." Elisha ordered some meal to be brought, and east it into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the

From this circumstance we might conclude that this deadly drink in a spiritual sense may be any error which we may unawares and unexpectedly fall into, or be overtaken by; or it may be a sin which we commit ignorantly or a false doctrine which we are led to embrace for all sin estranges us from God and leads us to death: but when we come to a knowledge of it (that is,

and to slay my son? And Elijah took and carried him into a loft, where he abode, and laid him upon his own bed, and he prayed over him three times, and the soul of the child, came again

to his nother.

This is, according to my opinion, what Paul has reference to, when he says, Women received their dead rai-

# For the "Berald of Touth." An Answer.

In compliance with a request in No. 22 of the 'Herald' I will endeavor to give an explanation of the question given in No. 21 of the 'Herald' as follows: "What is the meaning of the Sa-vior's words in Mark. 16: 18, where it It is said, 'In my name they shall take no serpents; and if they drink any deadly

thing, it shall not burt them'? What disciples did is the deadly drink?"
Our Lord and Savior, soon after the

gathered a bandle of sticks, put them copt ye see signs and wonders, ye will not believe." When John sent two of on the nre, and roth the new can be desired in this disciples to Jesus, with the enquiry hand, and he shook it off and felt to (Matt. II: 3-5), "Art thou he that stroy life, unless a speedly reunedy is hould oome, or do we look for and spide. Sin it cause of temporal deadly poison, it should not hurt them and show John again those things The three Helrews were preserved a which ye do hear and see: the blind live in the fiery furnace. Daniel was receive their sight, and the lane walk. multuri in the forty furriance. Danket was multuri in the lion's den. Even so would our Savior be with his followers that no harm should befull them; for he said, "Lo, I am with you always, befully the side of the said, "Lo, I am with you always, and the make want, plassed, "Our Lord and Savior says would not receive the legers are cleansed, and the fands with a poor have the gospel preached to them." These signs and wonders were use, lath everlasting life, and shall not the proposal to the control of the proposal to the that no narm studies of the world." The performed, as Jesus, who is Savior and very hairs of our head are all numbered, and without his notice not even a the works of God should be made manifest"; and yet but few would believe on him, which induced him to unbraid When Elisha came to Gilgal, and there was a dearth in the land, and the sons works were done (Matt. 11: 20 — 23.) the prophets were sitting before him, told his servant to set on the great forctold to his disciples his sufferings secthing pot, and seethe pottage for the sons of the prophets, and one of lieve those that had seen him after his resurrection; and Thomas even said, "Except I shall see in his hands the print of the nails, and put my finger in-

> and yet have believed."
>
> Mark, in describing the last interand they shall recover." These signs and love to Jesus only can destr were not only to awaken fuith but much poison, that it may not harm us

more to be an evidence of faith.

The apostles were endowed with The apostles were endowed with lowers and disciples of Jesus; both heart all God's threats against it; power todo signs and wonders by their drank of the deadly drink. Peter depower to do signs and wonders by their drank of the deadly drink. Peter dehands, to give testimony unto the word nied his Lord and Master, in order not herd, but especially sticks the arrow

We read also (Acts 5: 15, 16) that when one and weep bettern. The new they brought forth the sick into the streets, and haid them on beds and conches, that at the least the shadow was one of the first that sought Jess concless, that at the least the shadow of Peter passing by might evershadow some of them. There came also a mult-itude out of the cities round about an-to Jernsalem, bringing sick folks, and to Jernsalem, bringing sick folks, and falling into error, or the deadly drink them which were vexed with nuclean did not harm him. Judas, on the other Aristodeums, the highpriest of the spiritually dead. orddess Diana at Ephesus would not believe, till the apostle John had drank a cup of poison which did not harm him deadly drin least; and on account of this oral and eternal death. miraculous deed many heathen be-

From these instances it is sufficientv shown that the signs referred to in the proposed question were literally fulfilled through, and in the persons of, the apostles. Our Lord says, "Fear not them which kill for that which ean rm] the body." If we have a natural body, we have also a spiritual body. Why such miraeles are no longer per formed in a literal sense, may be learned from the answer which was given rich man in torment: have Moses and the prophets; let them hear them." We have more than they teachings, deeds, and wonders of the apostles; but in a spiritual sense these same signs are still happening or

following. A deadly drink is one that will despiritual and eternal death ( Rom, 5 12). "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Our Lord and Savior says me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." There must first exist a spiritual life, before a spiritual death can take place. Only through faith can we enter into or obtain life: and these signs shall follow them only that believe. As soon as a man has, through the word, been brought to believe, he begins to speak with a new tongue. Formerly he uttered words of blasphemy; but now he tered words of biaspineiny; but now ne speaks forth words of prayer, praise, and thanksgiving. "They shall take up (i. e., destroy or take away) serpenia." the prayer of the saway serpenia. an emblem of the deceiver. Those things in which he formerly took dehand into his side, I will not betwee,
Jesus, therefore rebuked them and said,
light, he now carefully avoids.

"Blessed are they that have not seen,
there believed."

"Blessed are believed." light, he now earefully avoids. Yet its waters, or as the raging sea presented to as from every quarter and in various forms; and who is so per- Oh, never leave meditating on the de-Mark, in describing the last uncerview of Jesus with his disciples, says, among other things, "These signs shall follow them that believe: In my uame follow them that believe: In my uame that is, not to have fallen into errors into or the horizontal that would lead to death, if his faith in thou bemoan thyself; and that would lead to death, if his faith in thou bemoan thyself; and that would lead to death, if his faith in thou bemoan thyself; and constant and sorrow smi speak with new tongues; they shall take up sorpents; and if they drink any deadly thing, it ishall not be seek to make reparation according to them; they shall lay hands on the sick, them; they shall lay hands on the sick. These signs and love to Jesus only can destroy the

Peter and Judas Iseariot were fol-

will destroy the deadly sin which point her and she herself is his mother, and she contained that I have been the was born of the tribe of Juda according to the flesh, but yet he has neither father, nor mother, nor descent among men (Heb. 7: 6) in such a manner that he should be born man of the seed of man; for he is the second Adam (toward of the seed of the she should be born man of the seed of the se Satan had entered into him. He wa fession profited him nothing, and went and committed suicide. T deadly drink wrought in him his tem

Stevens, Po.

Consider the sins of thine heart

It is to little purpose to lop off the branches while the root of corruption emains untouched. In vain do lave out the streams, when the for tain is running which fills up all again Let the ax of thy repentance, wi David's, go to the root of sin. Stud ral pollution, how universal it is, dost cry out, with Paul, upon the body of death. thoroughly broken, till thoroughly co vinced of the heinonsness of its orig nal and deep-rooted depravity. He fix thy thoughts; this is that whi fix thy thoughts; this makes thee backward to all good, as prone to all evil; that sheds blinds pride, prejudice, and unbelief into the pride, prejudice, and unbelief into the mind; enmity, inconstancy, and obstance into thy will; inordinate heat and cold into thy affections; insensible ness and unfaithfulness into thy conscience; slipperiness into thy memor the soul out of order, and made it, fro habitation of holiness, to become very bell of iniquity. This is what I and turned them into weapons of a rightousness, and servants of sin; th bath filled the head with carnal a corrupt designs; the hand with sinf practices: the eyes with wander and wantonness; the tongue w ears to tales, flattery, and filthy commication, and shut them against the ginations, so that it poureth out all wickedness without ceasing even naturally as a fountain doth pour fo east forth mire and dirt. thou yet be in love with thyself, perate contagion, the original corrition of thy heart, till, with Ephrai

ashes.
Consider, the particular cvil thou art most addicted to: find out its aggravations, set home upon we come to a knowledge of it (that is, of his grace (Acts 14: 3). One of when the Spirit reveals it to us), and these wonders we find recorded in the with the sons of the prophets are [24th chapter of the Acts. When Panl, brought to exclaim, "O thon man of, after the shipwreck had gathered a [Gold, there is death in the poly] below in builde of sticks, and had then on the to Jesus for salvation and forgiveness, fire, there came a viper out of the heat, when Judas sew that Jesus honor God and endanger thee.—Allow deed. When Judas saw that Jesus honor God and endanger thee.—Allow

# THE HERALD OF TRUTH.

# Correspondence.

Letter from Virginia.

WAYNESHORO, AUGUSTA CO. Sept. 25th, 1865.

grace and mercy of God, that I am ermitted, this evening, to write you a few lines, wishing unto you, and all God-fearing brethren and sisters, the rich grace of a kind and mereiful God, the love of Jesus Christ and the communion of the Holy Ghost.

Since there are many beloved brethem and sisters with whom I have ren and sisters with whom I have personal aequaintance in the North, the West and in Canada, to whom I feel constrained to write, I avail myself of the opportunity afforded by the Herwrite to all of them through

its columns. Dearly beloved brethren, and fellow ministers with me in the Gospel, and also brethren and sisters in the Church of Christ, I am constrained, through love to you and to my God, whom I try to serve as well as I can, to write to you. May the rich blessing of God be with you all, so that we may be fruitful branches of the true vine, and faithful instruments in the hands of God to do much good in building up his church, and spreading the Gospe of his kingdom. Let us cry sloud and spare not, but warn sinners of the great danger they are in while out of Christ Dear brethren, how can we remain s lent, while we see so much pride, and

sin, and wickedness around us, and thousands of our fellow mortals walking the broad road to everlasting destruction. Let us therefore do all we light shine so that they may see our good works, and glorify our Father in heaven. Our semi-annual conference here wa

held the last Friday and Saturday in Angust, at Hildebrand's Meeting House in Augusta Co., and I am rejoiced to say that the dear brethren who there met, were all united in the bonds of love and union, as were also our little membership. We thank God our heavenly Father and praise his name for such a blessing. May peace, union and love prevail among all the churches. With the hope that some of the brothern will write me, either through the HERALD or privately, I close with a warm salutation of love to all.

Yours in true Christian love. JACOB HILDEBRAND.

BRO. GROFF from Vogansville, Lancaster Co., Pa., in a recent letter in regard to a journey which he and his family made through different parts of the West writes as tollows: -

"I am happy to inform you that, after we left you on the 25th gust on our journey through India-na, we found the several Menuonite churches which we visited all doing noman delivered a very able discourse well, and apparently urged by the on the duties and obligations of the

proper spirit.

Passing thence through Ohio and visiting the churches there, we reoiced to see that religion is evidentprospering there too - all seem have a clear view of the necessity of repentance and the "one thing needful."

reached home safe and well. and feel thankful to God for his eare

M. S. GROFF.

BRO. MARTIN GOOD from North Brownville, Mich., writes as follows:

"I have read the Herald a year and feel well pleased with its contents. I also feel much encouraged, by the many articles that the brethren have writ-ten to us. It has cheered us upon our Sept. 25th, 1865.

John F. Funk: — Dear and beloved brother in Christ, it is through the rich brother in Christ, it is through the rich more acquainted with each other, throughout the entire church, and eloser united. The apostle writes: ye all of one mind." Yes, that we might all be of one mind to tollow the footsteps of Christ, and never be wea-ry, for his burden is light, if we are only willing to take upon us his yoke, and submit to his will and follow him willingly, as he says, "My yoke is easy and my burden is light."

> For the "Heraid of Truth." A Journey in the West. - Conference &c.

Elkhart Co. Ind., Oct. 17, 1865. Dear Brother: - For the satisfac-

brethren and sisters towards each other

as members of the Church of Christ.

For the "Herald of Truth." tion of all my beloved brethren and sisters in the Lord, I write a few lines To the Herald of Truth. with the apostle Paul to all his believing churches, I wish to you all grace This boantiful supply evening, my ving churches, I wish to you all grace vind peace from God our Father, and peace from God our Father, and the Lord Jesus Christ. Leaving our you wisit every mouth. I always well-receive the promise of God, and gloriand peace from Garden Factor, and the Lord Jesus Christ. Leaving our your site tevery mouth. I always well-homes in Virginia on the 19th of September, I in company with Bro. Jacob Driver of Rockingham Co., Virginia, and look over them hastily, at first, to and also to love one another with all arrived in Fairfield County, Ohio, on the 22d, where we had preaching twice. see who have been so thoughtful as to our hearts. Amen. write for you and to see whether I can Thence we came to Canal Winehester in Franklin Co., had preaching once, and were then taken by Bro. J. Bowfind the names of any friends or ac-quaintances among the names of subcribers man to Colmibus, where we took the You have some true friends, my dear train to Commous, where we cook the train to Allen Co., where we arrived on the 30th, visited Bro. J. M. Breinnemau's and had meeting in Sherk's lies you visit and who would be deeply Church three times. We there met with Bros. Smith and Bowman from pained at any misfortune that might happen to you. I hope that for many years to come Canada, Bro. Bally from Illinois, and you will continue your welcome monthother brethren from other parts of the country, and had a pleasant time. From nly in age, but also in power and unthere we went to Bro. Geo. Brenne nian's in Putnam County, had preaching there once, and went on to Chicaderstanding.

May the friends who cling to you go, where we arrived on the 5th of Oc-tober and spent a night with Bro. J. F. and help you onward have the plea sure of seeing you successfully accomtoher and spent a night with Dro. J. 5. Funk, greatly enjoying ourselves there. On the morning of the 6th, we started for Genesco, Henry Co., Ill, arrived there the same day, visited Bro. Abra Funk, Daniel Driver, and others, afraid to point out our short-comings,

ham Funk, Daniel Driver, and others, and nothers, and neutring on the 8th, and returned to Chicago, where we spent another unight with Bro, J. F. Funk. Theree we will to Elkhart Co, Ind., arriving at Bro. 13th we attended Conference Willow (Force Chinete, where we met with the Chinete Conference Chinete, where we met with the Chinete Chinet at Yellow Creek Church, where we met hear him, then tells us carnestly about at Yellow Creek Church, where we met ladage body of ministers and breth-iren from various parts of the West promo thio, Illinois, Iudiana, Pennsyl-vania, Virgiuia, and other places, There were eight bishops besides a him morning, solue the aged and cam-them where a superscript production of the morning, solue the aged and camgoodly number of ministers and deacons present. We here also met Bro, rald of Vrnth.

A. Shauk from Va. Bro, J. M. Breu

Lord will, and we may on our return home, if the Lord spares us, give a

further account of our journey.

Your humble brother and well-

FREDERICK A. RODES.

wisher of your never-dying souls,

For the Herald of Truth.

us incurers of the Chirch which was followed by remarks from the brother ministers, bearing testimony increte, that it accorded with the word of God, and that they would try the duty of every C. give them grace and understanding to and love towards God and all the chilive them grace and understanding to and tove towards toot and all the chinone of the 14th there was meeting at the every one that loveth is born of tool, when the core of the control of tool, and all the core of the core same place again, which was also large by attended by the members and others. At this meeting, turbe persons were At this meeting, turbe persons were well, that the spirit of four (that is, to be afraid of the torment and everlasting but the members of the following Montally, Such assences give much long Montally. Such assences give much long members are such as the second of t On the 14th there was also large- and knoweth God. It is very impor- and strive to enter through the strait standly be your shield and protection in the performance of the great upon the performance of the great dark make it the common direct than the performance of the great distinct the common direct than the performance of the great distinct the performance of the great distinct the performance of the great distinct that is threatened to the punishment that is threatened to the pun encouragement to the numeric, who is standing on the walls of Zion to declare the exertasting gospel of salvation to a dying world.

In the exercise the exertasting gospel of salvation to a dying world.

On the 15th, we assembled again to O my dear brethren, how earnestly On the 15th, we assembled again to commensorate the death and sufferings should we strive to kindle bertherly of our Lord and Savior Jesus Christ. A great number of brethren and sisters so that we may always be found walk-were present, insomment but the house ing in love. We should consider the were present, insomuch that the house anable of containing probably 500 or great love which God manifested to-600 persons, was crowded, and great wards us, while we were yet in a state numbers were obliged to remain outside. Bros. Driver and Shank and seven o eye to pity us and no arm to save rail others of the ministers therefore withdrow from the church and had preaching at Bro. Huwer's honse, which was about fifty yards from the church to hope and without God in the world." after which the members returned to God loved us, and gave his only Son the chirech to participate in the comminon of the Lord's supper. Never in my life did I enjoy myself more

God has no pleasure in the death of

ry kind to us. We expect to be on this and usks a coverant with him, our way to Canada in a few days, if the land love and fore him and make a coverant with him, and we have the content of the land love and fore him and love and him and hi to God for be will not cast us out, fo Christ declares that whosoever cometh unto him he will in no wise cast out and whosoever will, may come and take the water of life freely. Rev.

But if any should be cast away, it will be because of their sin and disobe-dience. We read that God is of purer eyes than to behold iniquity- that he s angry with the wicked every day Therefore let us make our peace with

LACOR HIPERSHIPAND

"Pray without ceasing."

We are enjoined to pray without ceasing. We ought to be in so con-stant a communication with Him that whenever a slight trial comes, whether of faith, or patience, or love, and when-ever a little blessing flutters its white wings softly over our heads, we shall immediately, naturally, without hesitation, lift up our hearts to God. can we obtain all things which God prepares for us. He has opened If we draw only at intervals, though they be regular, we shall often walk athirst. We should keep the little rills always tricking thence into our hearts, that so there shall be in us a well of water springing up into ever lasting life. — The Priess.

Characteristics of true Christian

Our blessed Savior and his apostles call us to renounce the world, and dif-fer in every temper and way of life, from the spirit and way of the world - to be as babes, born into a new state of things, to live as pilgrims in spirit-nal watching, in holy fear, and heavenly aspiring after another life : - to take np our daily cross, to deny ourselves, to seek the blessedness of poverty of spirit : - to forsake the pride and vanity of riches, to take no thought for the brethren and staters towards are to a mounter of the claim of the clai

If contempt of the world, and heave world, looking wholly at the things come from a pure heart, God will be and every secret thing will there be reonly affection, is a necessary tenner that are eternal? Does the one live in pleased with our service, and at last revealed. While in this life, our actions must be the spirit and temper of every If we are to relieve the naked, the sick, and the prisoner, it must be the common charity of our lives, as far as we can render ourselves able to perevery day. If we are to be in Christ to be buried in the earth? are so, by having new ways of living

tempers of Christianity. They are not things, can it be said, the ours, unless they be the virtues and Christian and the other not?

that you find between them, is only the difference of their natural tempers. They have the same taste of the world. page, the same pride and vanity

pretences to devotion.

I do not mean this comparison between people seemingly good, andprotiesed rakes; but between people of soher lives. Let us take an instance of two modest women. Let i be control to two modest women. a two modest women. Let it be sup-posed, that one of them is careful of times of devotion, and observes them through a sense of duty; and that the other has no hearty concern about it, hat is at church seldom or often, just and all God-fearing friends and traveland an von-tearing remains a very easy case it happens. Now it is a very easy thing to see this difference between of God lead us into all truth, and direct not be too much taken up with gathers. these persons. But when you have our steps in the paths of everlasting seen this, can you find any farther dif- pence. Can you find that their common life is of a different for the Heral Do Truttu, and I that great at kind? Are not the tempers, enstons, have often telt it my duty to do so, but, shall come.

If contempt of the world, and heavy condy affection, is a necessary temper of Christians, it is necessary that this pleasance of Christians, it is necessary that this pleasance delighting herself in show or import appear in the manner of using the world, because it can have no place any where else. If self-denial be an important of condition of salvation, it must make a condition of salvation, it must make a north of excitoring the condition of salvation, it must make a north of excitoring the condition of salvation, it must make a north of excitoring the condition of salvation, it must make a north of excitoring the condition of salvation, it must make a north of excitoring the condition of salvation, it must make a north of excitoring the condition of salvation, it must make a north of excitoring the condition of salvation, it must make a north of excitoring the condition of salvation, it must make a north of excitoring the condition of salvation, it must make a north of excitoring the condition of salvation, it must make a north of excitoring the condition of salvation, it must make a north of excitoring the condition of salvation, it must make a north of excitoring the condition of salvation, it must make a north of excitoring the condition of salvation, it must make a north of excitoring the condition of salvation, it must make a north of excitoring the condition of salvation, and of the condition of excitoring the condition of e the worst, because cless. If self-denial he a say where cless. If self-denial he a condition of salvation, it must make a person, dress, or curringe? Does the obey God, and to walk in the way condition of radinary life. If humility he a long follow public diversions, and trifle wherein he would lead us. As for income the same of condition of salvations, and true part of orbitary lib. If hamility he a christian duty, then life is to be a constant course of humility in all its kinds, conversation; and does the other study in the live state of the conversation; and does the other study in the live state of the conversation; and does the other study in the live state of the conversation; and does the other study in the live state of the conversation; and does the other study in the conversation of the conversati conversation; and does the other study all the arts of improving her time, living in prayer and watching, and such good works as may make all her time, turn to her advantage, and be placed to her account at the last day? Is the one careless of expense, and glad to be able to allow here of the second proving the content of the second proving the content of the second proving the second provi poverty of spirit he necessary, it all the arts of improving her time, livform it. If we are to love our enc-ormanien it is to pray, to commune with the Lord. How soon suckness comes are we must make our common life ormanent of dress? and does the other a visible exercise and demonstration of consider her fortune as a talent given is the exercise and demonstration of consider her fortune as a talent given is the first property of the head of the property of the head of the property of the head of the property of t if the patient bearing of evil be religiously, and no more to be spent in ty burdens of sorrow, that often rest that is left. Then the soul goes to its to God, they are the duties of vain and needless ornaments, than it is

the tempers which the spirit of the world delights in, thet all its virtues will be pride of life, as a wise man is different from a natural tool. It would be used to a constant of the pride of life, as a wise man is different from a natural tool. It would be used to a constant of the pride of life, as a wise man is different from a natural tool. It would be used to the most of any prince then out, and prince then out, and prince the out, and he word, poverty or sput, and not expected their lives of Christians, we do not live the lives of Christians. Furt though it is thus plain, that this same designs, and the same indulgrent and this above, is Christianity; yet it essame designs, and the same indulgrent and this above, is Christianity; yet it essame designs, and the same indulgrent was the plain that there is little of this to was each and the same indulgrent from other pee to when the same temperature is as they who know not God. You was a splain, that there is little of this to was each so make the property of the same temperature in the same designs, and thus work out our save which is but for a nonneut, worked to use a first power of the same designs, and thus work out our save which is but for a nonneut, worked to use a first power of the same designs, and thus work out our save which is but for a nonneut, worked to use a first power of the same designs, and the same indulgrent which is but for a nonneut, worked to use a first power of the same designs, and the same indulgrent which is but for a nonneut, worked to use a first power of the same designs, and the same indulgrent which is but for a nonneut, worked to use a first power of the same designs, and the same indulgrent which is but for a nonneut, worked to use a first power of the same designs, and thus work out our save, and thus work out our save, and the same temperature to the contract of the same designs, and the same temperature to the contract of the same designs, and the same temperature to the same designs and the same designs are same designs, and the same temperature to the same temp s as plain, that there is little of this to may see them different from other pool too. When we take a view of all his to be found, even among the better sent of people. You see them often at the least to times and places of prayer, and pleased with fine all the other parts of their lives, and pleased with fine in all the other parts of their lives, preachers; but look into their lives. That is adding Christian devotion to and you see them just the same sort of people as others are, that make no pre-sences to devotion. The difference that you find between them, is only the where he says, "Take no thought, says," Take no thought, says, and thunders roar, and when the thick where he says, "Take no thought, says beauty," And even when the thick when the says, "Take no thought, says they when the says, "Take no thought, says they when the says, "Take no thought, says they when the says th linve the same taste of the world, ed? for after all these things do the thus we worldly cares, and fears, and (Gentlies seek.") But if to be thus in goys; they have the same turn of mind, love even with the necessary things of them all. And if we permit our uninds could you in their desires. You see this life, shows that we are not yet of to be led in the right direction, we may the same fondness for state and equit.

a Christian spirit, but are like heath. the same self-love and indul- folly of the world as they did, to be in order that we should acknowledge green, the same sent-tove and many cony of the word as they due, to be in order than we should acknowledge groundless hatreds, the same lexity of lives, in self-love and indulgence, in Yet notwithstanding all those great

## For the Herald of Touth Reflections

we have often been urged to write

down into the valley of humiliation and pealmist "So teach ne to

very day. If we are to be in Christ
we we creatures, we must show the burried in the earth?

Dear brethren and sisters, how shall

be all going the eart, and a cheeful counter that has none; the same that has none the same that the other in the same with our foot, and to meditate upon his great goodness and mercy to unknown or other with its. So that the other is a same that the other is a same with our foot one, good and faithful servant, enter the other is a same that the other is a same with our foot one, good and faithful servant, enter the other is a same that the other is a same with our foot one, good and faithful servant, enter the other is a same that the other is a same with our foot one, good and faithful servant, enter the other is a same that the other is a same with our foot one, good and faithful servant, enter the other is a same that the other is a same with our foot one, good and faithful servant, enter the other is a same that ours, unless they be the virtues and tempers of our ordinary hije. Su that tempers of our ordinary hije. Su that the determines of Christianity is so far from leaving as to he in the common ways of life, one-different from other people as to all forming to the eistons, and gratifying world yet one people as to all forming to the eistons, and gratifying world yet one people as to all forming to the eistons, and gratifying world yet opens, senisal pleasures, and a three tempers which the spirit of the the pride of life, as a wise man is dif-yine or a tree, and some of the branch only in times of peace and prosperity,

drink, or wherewithal shall we be cloth- lightniags rend the heavens, there is in

groundless latreds, the same leafur of lines and the same found and triffing spirit, the same found in the same in the s through whose bounty we are enabled to sit daily around our well filled tables to sit daily around our well filled tables and enjoy all the sweet luxmies of life, while at the same time we often forget to hear a discourse on some worldly to bestow our charities upon those who stand begging at our doors. Through the bounties which we thus receive from our heavenly Father, we should also learn to be generous and charitable, and give to him that asketh, and ring and raking up the straws and sticks of this world, which are all perishable and must pass away, when that great and notable day of the Lord

with an impartial hand.
Oh, that we might all pray with the

thou into the joy of thy Lord!" But in order to be received with these welonly in times of peace and prosperity,

For the Herald of Trut! A Hint to Church Members.

A reply to the article in the 19th number of the Herald, entitled, "Another Suggestion to our Ministers".

It is not impossible to find church embers who are continually finding fault with their ministers and who ever anything that is not altogether right occurs in the elmrch, they almost invariably put the blame on their min-isters, whether they have a reason for so doing or not.

There are other members again who although they attend the house of wor ship, yet feel no great interest in the service of God, and even fall asleep while spiritual truths are preached for the edifying of the inner man. But

It is however true what the preacher Solomon says (Ecl. 12: 12); "I study is a wenriness of the flesh." (Eeel. 3: 7) There is a "time to keep silence, and a time to speak." But the apostle Paul says to those who would impose too much restraint, "Quench not the Spirit. Despise not prophesyings.—1 Thess. 5: 19, 20.
If, however, preachers may not eve-

kind? Are not the tempers, customs, and manners of the out, the same as of the order? Do they live as if they belonged to different worlds, had different

sandeneeu by the singling of a hymn, is landenly rush into the liouse, illis-ribing the services and disregarding speak admonition of Paul, "Let all things every minister and teacher in the done decently, and in order." - 1. of the paper. We believe that every one the paper. We believe that every one who reads it will be benefited thereby

seems his text, and perhaps it is more our efforts in cudeavority the case that the time is tarequestly the case that the time is ta-sup in this manner, than by too long an introductory discourse, which such occasions seems to be neces-lary, in order to enable the hearers to

age shound be mad, noth by teachers! the good seed of life, here a little and as hearers, to put away all abuses there a little, even as a sower, going and needless things that do not tend to forth to scatter good seed, peradventification especially in the service of me some may spring my and bring local; for it is not to be denied that some some may be not served to the leavently way. Let us watch and place the service of me finite may be not service of the service abuses which did not formerly have gradually crept into the nite church, obscuring its light d giving room to the adversary.

A READER.

# The Revald of Truth.

Persons writing to us, to have eir papers changed from one post of lar to state the name of the post fice, county and state, from which it e changed, as well as the one to aich it is to be changed.

President Johnson has appointed the t Thursday in December, as a day prayer and thanksgiving.

The brethren Peter Nissley and Virginia during the present We hope God will bless their ion to the salvation of many souls. salon to the sarvation of many some cases of the salo hope they will give an act conformity to the world in respect to dress, associations, &c. It was until the readers of the Herold of Truth, animously assented to that all decoraen they return.

It is said that among four hundred others are all idolaters.

protestant churches in the United estimated five millions four red thousand.

the Readers of the Herald.

the Hearty support we have rewell from the hearty support we have rewell from the hearth and our lists drawing to processed who have rewell from the hearty support we have rewell from the hearty support we have rewell from the hearth and our lists drawing to the same and our lists drawing the hearth and our lists drawing the hearth and hear

the preacher meanwhile wai- for any worldly object or gain that we within searcely knowing whether have assumed the great responsibility ought to preach outside or inside of publishing a religious journal, but house. And when he finally resolves alone that we may honor and glorify begin the services, and the openbegin the services, and the open exercises of worship have been and possibly leading some straying spenged by the singuing of a hymn, souls into the Redeemer's fold, we feel Church, to aid us in the circulation of In this manner, therefore, is also freeze that the control of the preacher taken early the time of the preacher taken way from him, so that he cannot fully encouraging. Therefore let as unite. onr efforts in cudeavoring to sustain.

ther their thoughts and prepare their not only to renew their own subscriparts for devotion and worship. tions, but also to send as many new As we are to be a light of the world sheer in the contribution of the contributions (2 Cor. 6; 3) to give she Corinthians (2 Cor. 6; 3) to give she Corinthians (2 Cor. 6; 3) to give she former in any thing, that the unitary by the out blanded, and think more were contributed were recarded. If we scatter the contribution of the c be not blamed, I think more which we are engaged. If we scatter be scattered abroad, set our affection should be had, both by teachers the good seed of life, here a little and things above the good seed of life.

We should also be glad to have the subscriptions sent in as early as pos- kingdom above. sible, that we may make the necessary arrangements to have a sufficient num-ber printed to supply all that may be

One copy in either language, same person for one year For ten copies, to one address

Pavable in advance Address all letters, &c. to John F. Funk, No. 42 S. Morgan St., Chiengo, Ill.

CONFERENCE was held accor-Co., Iudiana, on Friday, the 13th of October. A large concourse of people

Silence keep! was present, among whom were twen ty four ministers and six deacons. The y foir ministers and six deacons. The of many worse beant, and therests of the church were discussed. Else thy tongue shall prove thy snare knoong the topics brought up for con-Among the topics brought up for con-sideration, were chiefly the following:

tions and ornament of dress that are not necessary to the comfort and pro-Much sickness prevails through Intection of the body are inconsistent with the teachings of the Bible and intermittent fevers, and ague are therefore plainness and simplicity of appearel complaints. would be followers of Christ. All con nections with wordly associations such ons of inhabitants in China, which as the various secret orders, societies about one third of the inhabitants of de, attendance at places of worldly globe, there are only three thous annuscements, political meetings, &c., were unanimonly testified against, as being inconsistent with a Christian profession and should not be participated

n by the Christian.

It was further testified that, as regards marriage, no member of the tion of the word of God. to marry ly in the Lord, join in wedlock with one who is not a believer or professor of Christianity, and that a follower of The second year of the publication of Christianity, and that a follower of the Herald of Truth is drawing to Christianity, and that a follower of Christianity, and that a follower of the Herald of Truth is

sple and on the same terms as heretoe. The hearty support we have reincluding the property support we have reincluding the spirit of forgiveness and Chrisindex in general, has far exceeded in the spirit of forgiveness and Chrisindex sanguing expectations. There is and peace with all men, and
is most sanguing expectations. There is and deeds to be to the set of second who was to descend from Abraham, in
index because the spirit of forgiveness and Chrisindex from the brethren and our
index tanguing expectations. There is an indicate the part of the spirit of pearly in the spirit of forgiveness and Chrisindex from the brethren and our
index for mean the pearly in the pearly in the spirit of forgiveness and Chrisindex from Abraham, in
whom all the families of the certain point with was to descend from Abraham, in
whom all the families of the certain pearly in the pearly in

Watch and Pray.

How thankful we ought to be to him whom we are indebted for every blessing! His kind mercy has still spa-red our lives. He has given us health and strength that we may lahor and do good. Yet how forgetful are we of all His kindness to us, and how negleetful of our duty, hence with eminent propriety was it that the Saviour admonished us to watch and pray, for ye know not the day nor the hour when the Sou of man cometh, "and what I say unto you, I say unto all, watch." Our adversary, the devil, goeth about like a roaring lion, seeking whom he may devour. His suares and traps are They saw Innancer the wonderful laid in our pathway, before us, and in many ways he seeks to lead us astron In our words, in our actions and even in all our thoughts, he seeks to entran us and lead as into his own sinful ways

Silence Keep

and follow Jesus, looking unto him, a

until we shall reign with him in the

If a storm of sudden race \$ 1.00 Meet thee on thy pilgrinnge,
Move on calmly 'neath the strife;
\$ 1.50 Silenee keep, for death or life,

> Let no words escape thy tongue, Though bad hearts thy heart would wrong, Peace ! the trial is not long ;

Better be misuaderstood. Though thy cause to thee seem good,

Of namely words heware Silence keep

was un- In the field of human deeds Flowers may grow as well as weeds, For their sake

> Thea, if thou wilt silent be, Thou shalt hear heaven's minstrelsy. As sweet Mercy pleads for thee; Silence keep!

Silent as the flowers that sleet In a midnight silence deep, Silent as the tears you wee

What the disciples saw.

- Hone Jouenal

Rlessed are the eyes which soo the "Blessed are the eyes which see the things that ye see," said our Saviour; "for I tell you that many prophets and kings have desired to see those things which ye see, and have not seen them.

ly typified, when he was laid upon the altar to be sacrifieed. God did not suffer the stroke to full upon Isaac, but he did not withhold the sword of justice when his own Son stood in the room of sinners; but said, "Awake, O sword, against the man that is my fellow-smite the shepherd."

They saw Surron, to whom was to be the gathering of the people. They saw Messiah, the prophet whom God promised to raise up, like unto Mosesthe King Messiah, whom God promised to sit upon his holy hill of power. They saw the Priest whom God sware that he would raise, not after the order of Aaron, but after the order of Mc

child, who had the government on his shoulders. The branch from the root shoulders. The branch from the root of Jesse and stem of Duvid, whose kingdom was to be everlasting. They saw the "Word made flesh." "God manifest in the flesh." The eternal Son of God, the brightness of his glory, and express image of his person. They saw the stupeadous and beneficent mir-acles wronght by Jesus, in the healing of all manner of diseases by a word or a touch, and even at a distance They saw him give sight to the blind, hearing to the deaf, and life to the dead. They were witnesses of his power over the elements in commanng the winds and the sea to be still and these boisterons elements obeyed him. Also when he multiplied a few loaves and fishes, so as to feed thousands of hingry people, they were the dispensers of his bounty to the multitude, and gathered up of fragments, after the feast was over, vastly more

bread than was originally possessed.

They saw the "Man of sorrows." whose visage was marred more than any man, and his form more than the sons of men. They saw the Lord of glory, to whom belonged the world and the fulness thereof, so poor, that while the foxes had holes, and the birds of the air nests, he had nowhere to lay his head. And soon after these words were spoken, they saw the Prince of life dying between two thieves, as though he had been a chief malefactor. Yes, they saw the author of life expire in death, and laid in the grave a pale and lifeless corpse. But soon they saw that tomb empty, and were permitted to see the Saviour risen to life, in the selfsame body. They en to the, in the selfsame body. They inspected the wounds in his hands, his feet, and his side. They saw him transformed, so that he ascended to heaven before their eyes, in like manner as he will be seen when he makes his second appearance. All these were sights which prophets and kings desi

red to see, but saw them not.

And their ears were also blessed. The ear is an organ expressly blessed of God, for "faith cometh by hearing." The word of God commonly goes into through the eye. The upostles heard who spoke as never man Jesus preach spoke. They beard the gracions words which proceeded from his mouth. They heard the sermon on the mount. They heard all his striking and beautiful parables, and their lucid explana-tion. They heard his kind inculcations and gracious promises, his prayers and his predictions. They heard wha made their hearts burn within them.

But men may be blessed who have not seen, but have believed. As one cause thou hast seen me, thou hast be What things did the disciples see lieved: blessed are they that have no

# Wisdom's Voice

Warney erioth without she uttereth ber voice in the streets: she crieth in the chief place of concourse, in the openings of the gates; in the city she attereth her words, saying, How long, ye simple ones, will ye love simplicity? ing, and fools hate knowledge? Turn you at my reproof; behold, I will pour out my spirit unto you, I will make known my words unto you.

Because I have called and ye refus-

ed; I have stretched ont my hand and naught all my counsel, and would none of my reproof: I also will laugh at your cometh; when your fear cometh as des-colation, and your destruction cometh his joy and peace of mind in view there-as a whirdwind; when distress and of. they eall upon me, but I will not answer; they shall seek me early, but they shall not find me; for that they hated of the Loro: They would none of my counsel: they despised all my reproof. Therefore shall they eat of the finit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. prosperity of nois snan destroy them. But whose hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil. Prov. 1: 20:33.

the latter that had any regard to the happiness of the household?

especially let men, who through the have been harassed and worried in their business relations, when they go to their homes at night, try to throw asi le their mental anxiety, and greet their families with cordinity and affection and with a smiling face chase away the careworn look which possildy may be gathering on the counte-

were lost in the vain attempt.

The man who, after a day of vexa-The man who, after a day it vests the meaning of the Gospel, and wished tion and trouble, goes to his home with that the grace and love of God would a darkened brow, and pours out upon abide with them, as a blessing unto his wife and children vials of weath, their souls. Just in the same moment such blessings.

# DIED.

On the 6th of October, in Richland township, Columbia Co., Pa., of dys-entery, liram, aged 6 years, 6 ms. and 2 days, and on the 7th Levi, aged 4 laws, and on the 7th Levi, aged 4 laws, and on the 7th Levi, aged 4 laws, and the first part of the

On the 9th of October, in Richland township, Allen Co., Ohio, of agne and dysentery, Jacob Zurfluh, aged 67 sick two weeks. He was buried on the 11th, upon which occasion John Moser and Peter Shumaker prenched appropriate discourses. He joined the Memonite Church in list youth and remained a faithful member to his death.

He have not made a faithful member to his death. He have not made a faithful member to his death. His hope and trust were alone in the merits not Jesus Christ, and several times during his sickness he said that he was

On the 17th of Oct., in Champaign On the 17th of Oct. in Champaign Co., Ohio, Susanna, wife of Jacob Hertzler, aged 53 years, 11 mos. and 23 days. A large concourse of friends and relations followed her to the grave. and relations robowed ner to the grave. Finneral sermion was preached by John Wari, from Eccl. 9: 4, 5. She was a widow since 1854; she was a faithful sister and beloved and respected by all. We hope our loss is her gain.

JOHN P. KING.

On the 3d of of October, in Watson-

aged 69 years, 10 mos., and 25 days,

Very suddenly, on Sunday the 22nd of Oct., in Conestoga Township, Lancaster Co., Pa., Bishop Henry Shenk, aged 70 years, 11 mos., and 20 days.

On the morning of death, our brother went, in company with his son, to the Meeting House several miles from may be gathering on the counter his house, in his susual health, there to ee of the wife, who all day long has nance of the wife, who all day long has perform instance as a minisce; not been hanging over the eralled of sick-inces, or contending with dull domestics in trying to make them understand, till patience, strength and hope testified, that his brethren had taught were lost in the vain attempt. meaning of the Gospel, and wished discontent and abuse, is not fit to have that he ceased speaking, the messensuch blessings. earthly stage of action to the heavenly mansions of rest, a house not made with hands, eternal in the heavens.

2 days, and on the 7th Levi, aged 4 | For several years in signt failed years, 8 months, and 11 days, sons of inucle, but he was always on duty. As John Blauch. The two little brothers a hishop and a pastor, he had a large both took sick on the same day, and field of labor, to which he attended for yere also laid-together in one grave, in any years, though for the last few Christ. Legashil, beltee, 0

on the Sth, upon which occasion an carnest discourse was preached by the aged ministers. Jacob and Samuel Blanch, from Matt. 24: 44.

years, he appointed another to fill his place as a bishop. Some years ago he visited the churches, in Bucks, Montgonia Sag, North Berns, O. John L. Miller, Shaserille, O. gomery and Chester counties (Pa.).

and also the churches in Virginia. He John Kewanger, Greatly, Ondo Kewanger, On and also the churches in Virginia. He was beloved by all. He now reats from his labors, and his works will follow thin. He was buried on the 24th. A multitude of friends and relatives were assembled. Bishops Joseph Burkhol det, Beni, Herr and Jahu Benbaham. years, 8 mos., and 28 days. He was sick two weeks. He was buried on der, Benj. Herr and John Brubaker der,

And cast a wishful eye, To Canaan's fair and happy land Where my possessions lie. PRING NISSLEY.

On the 22d of September, 1865, in Indiana of conjective chills, Mary Aga-tha, wife of John Kerner, aged 46 years 2 months, and 22 days. She was a faithful sister in the Mennonite Church. Her sickness, whiel lasted about five weeks, she bore with patience. She rejoiced at the approach of the hour of death, and is now at rest, we hope, in that sweet home, where we all hope to meet and to rejoice with each other.

MARY KERNER.

# LETTERS RECEIVED.

the street, and span be quest from fear of evil. Prov. 1; 20-33.

Those, "Keep your stare of suites and your kindest thoughts for your home; give to the world only those which are to spare."

This is very sensible advice, and we wish more persons were inclined to take head to it.—

We know of some women who continually wear a cartingated brow in their own houses, but have very sundially wear a cartingated brow in their own houses, but have very some interior who houses, but have very some interior who houses, but have very some interior who houses, but have very some men, who are all smiles in the street, and all frowns at home. Now this is wrong, all wrong and should not be so. If there is any place in the world where we should endeaver to carry a pleasant countenance it is at home. Let every one in the fant by circle, whether large or small; let father and mother, employers one and all bear in mind the heighting, depressing influence of frowns, cross looks and hards words, and the heartful, and clearly the street in the following the street in the control of the shows that the conforted.

On the 7th of October, of congestion of the lunes, Henry Raymond, son the propers one and all bear in mind the heartful, and conforted.

On the 7th of October, of congestion of the lunes, Henry Raymond, son the propers one and all bear in mind the heartful, and conforted.

On the 7th of October, of congestion of the lunes, Henry Raymond, son the heart fully in this conforted.

On the 1th of the street, and such as the conforted.

On the 1th of Sept, in Waterloo Co. (W. A. Anna, wife othardrew Groff, see beared tooks and kind word; a who would not shun the former and choose to the latter that had any regard to the would not shun the former and choose to the latter that had any regard to the world where we get of the world where the street is the street and the conforted.

On the 1th of Sept, in Waterloo Co. (W. A. Anna, wife othardrew Groff, s

## ..... SUBSCRIPTION-LIST.

ì					
1			PAIR TO	No.	An
1	Christian Blost, Lime, In	ul.	EAG		1
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١	Joseph Beery, Cross Key		Eng	15	1
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herd, or leader of a flock, quote our

going on that downward road, to eter

al torment in all the pride and fashions

of the day, in unrighteousness and sin,

speaking a word of exhortation to them. nor even as much as holding private of

text, while his family or children are

Whole No. 24.

# CHICAGO, DECEMBER 1865.

Vol. 2.-No. 12.

# The Revald of Truth.

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Joshua 24: 15

"And if it seem evil unto you to "And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fallens served that were on the other side of the lood, or the gods of the Amorites, in whose bind ye dwell; but as for me and my house, we will serve the Lord."

appointed him in Mosce's stead to be a leader to the children of Israel through the wilderness into the promised land. Now we find that Joshua was registed from mit of the Lord, and was read the commands of the Lord, and the commands of the Lord, and the commands of the Lord, and follow one blessed Redeemer with the commands of the Lord. They were commanded to turn neither to the right nor to the left, since if they are to the right nor to the left, since if they are to the right nor to the left, since if they are to the right nor to the left, since if they are to the right nor to the left, since if they are to the right nor to the left, since if they are to the right nor to the left, since if they are left to the right nor to the left, since if they are left to the right nor to the left, since if they are left to the right nor to the left, since if they were commanded to turn neither to the right nor to the left, since if they were commanded to turn neither to the right nor to the left, since if they were commanded to turn neither to the right nor to the left, since if they were a legued and lead to the words which the Lord spake to them through Moses, nummered and became also bedient, not giving heed to the words which the Lord spake to them through Moses, they were plagued and destroyed in divers ways. Likewise if we are not obedient to the words that the Lord hath spoken to not the left of the Lord hath spoken to the leaves of the says, "I am well stricken in age," and we need, therefore, not doubt that his like the composition of the co

we also say in deed and in truth, I and my house will serve the Lord? Joshun at the truth of the recommendation. The Lord or God will we serve, and hat tasted that the Lord is good and wind. He had respect unto the recommendation of God will we serve, and her to suffer affliction with the people of Joshun at lass with the people of Joshun at last with the people of Joshun at la

truth, "As for me and my house, we will serve the Lord." How can a shep-deemer. Amen.

JACOB C. GOOD.

Compliance with God's Word.

"As many as are led by the Spirit of

Christ died for the whole world, that family worship with his house? And pitiful it is, but nevertheless true, that they may all obtain salvation and live ministers will get up and preach, while forever. We are all called; and ministers will get up and preach, while forever. We are all ealled; and their children are sitting before them though many are called, but few are equal with the world in its abominable chosen. It grieves every true follower pride and fashions, and are taught not of Jesus to see so many rejecting the even so much as to kneel down in time blessed invitation and bringing misery the gods which your falter served that were on the other side of the flood, or the golds of the Amorites, in whose lond ye dwell, but a store the Lord.

Now after the death of Moses, as every Bibbe reader knows, the Lord spake unto Lordan. As Joshua was a pick and Lordan, Lorda

"As for me and my house, we will suffer a little persecution, let us not come to summon us away to meet our serve the Lord," while his fruits show mind that. A city that is set on a hill Judge. Do you, dear reader, endeavor the reverse to be the case. Here one can not be hid. If we as the house of to the every day as though it were may say, Have you undertaken to God are set upon Mount Zion, we shall may eny, I lave you undertaken to fold are set upon Mount Zion, we shall judge others? I say, No; but we are to know a tree by its fruits. I am try-ling to reprove myself as well as others. All Christians and true disciples cannot but say in deed and in late of the content of if you have not given yourself to God, if you have sought peace of mind and happiness only in the fleeting enjoyments of this world's goods! Be wise, then, and choose eternal happiness Endure wisely the momentary sufferings and transient evils of this life, that you may seeme endless bliss in Christ, and in the hour of death make good your flight to the world of hap-

J. D. H.

# Neglect of Duty.

"It is a painful fact in the experience of all Christians, that the neglect of

influence upon our neighbors, our friends, our associates, being careful to observe all the ordinances of God and and attain more and more unto the ner feet man, and if we do these thing with a willing obedience, that is be commandments of the Lord. We can state the words of the Lord but believe that Joshua in truth could say, As for me and my house we will serve the Lord.

Dear reader, let us take the words of our text into consideration. Can the sale words of the substitute of the sale words of the sale words of the sale words of the sale words of the sale words. Then, let we also say in deed and in truth, I and the root nor branch." Oh! then, let when sale were the Lord? I online in the sale words of the sale

# The Church of Christ

The church of Jesus Christ occurre prominent position in the world, and the observed of all observers How ad a spectacle she presents Vet how many of the might weep. Yet, how many of the charless in our land to-day, are in this condition? Unfaithful to God, unfaithful to God in the use abuse of the plenty and ascended to beaven, leaving an and shall not be able. Then let us be yields then! How cred are they us these sweet words of comfort, "La cector of the god, unfaithful to God, unfa est cheat. "A member therefore not seek our sont s sarvation in the days of to instructives, now maister their tail with your whenever are fallen, and repent and or youth, and not triffe away our time lives and virtue, how thankless for end of the world,"

## For the 'Herald of Truth." The Narrow Way.

"Enter ye in at the strait gate for wite is the gate, and broad is the way, that endeth to destruction and many there so which go in there at". Matth. 7: 13.

It is a matter worthy of our consideration, to reflect upon which of these ration, to reflect upon which of these rations, to reflect upon which of these ratios and that is luxury, which is an excessive indulgence of self in case and piece the ratio of leadeth unto life and few there be that find it; while the road which leads to ting, so that you might rejoice in eter-

nal hannings forever. Christ says, My voke is easy and my arden is fight. Why then should we

ceive and acc ot us, for he says, "whounto me, I will in no wise east out. I am the way, the truth and the life; no man cometh unto the Father but by me." And whoseever dath not bear his cross and come after me, cannot be my disciple. Thus the e ought to go even th strait way that leadeth unto Life and I f we will be faithful and walk therein, base the promise of the life that by the connection of God."

Solution there is no man that hath left house, o bretheen, or sister, or father or mother, or wife or children, or lands, for my sake and the gospel's, but he shall resake trid the gospel's, but he same receive an handred fold now in this time, lonser, and handred fold now in this time, lonser, and brethren and sixters and handren, and lands, with personal first and lands with lands and you would hardly believe me, if I windness, secured to me to be an expectation, and you would hardly believe me, if I windness, secured to me to be an expectation and you would hardly believe me, if I windness, secured to me to be an expectation and you would hardly believe me, if I windness, secured to me to be an expectation and you would hardly believe me, if I windness, secured to me to be an expectation and you would hardly believe me, if I windness, secured to me to be an expectation and you would hardly believe me, if I windness, secured to me to be an expectation and you would hardly believe me, if I windness, secured to me to be an expectation and you would hardly believe me, if I windness, secured to me to be an expectation and you would hardly believe me, if I windness, secured to me to be an expectation and you would hardly believe me, if I windness, secured to me to be a year of the your part of Earlham, the send of the property of the prop same shall be claimed in white raiment; that they may be overcome to repen-and I will not bit out his name out of takes, and to the love of the holy way the book of like, but I will confess his of the cross of Jesus, the blessed Rethe mona rance, but I will confess his of the cross of Jesus, the blessed Re-onau Jefus my Father and before the deemer of men. For they cannot think angels."—With that overcometh, will that the can benefit them, while they re-larify a pillar in the tends of men from the proposed state of the proposed state of the same feeding. As I sat ponder words to you, I write them for my own edification also. in the a pillar in the temple of my fuse to lay down their sins for the love (with write upon bits the name of my love of them; or that he will give them ken up the cross of Christ and are fol-the name of the city of my a place in heaven, who refuse him any lowers of Jesus, lambs of his flock, ly tracked path amid the drifting su

for they shall inherit the earth. Blessed are they which langer and thirst after righteonsucss; for they shall be filled. their appetite, more than to seek God land his kingdom. You must not do so, of sin unto God, who reigns over a least of their opening the shall be filled. Blessed are the mererial; for they shall and ms kingdom. I on must not one, of shi mine God, who legas over an obtain merey. Blessed are the pure in bleart; for they shall see God. Blessed are the peace makers; for they shall be added unto you? That shall be added unto you? That which is convenient for you will follow; and suffered, and died upon the cross which is convenient for you will follow; sad a spectacle sho presents were such is sunk in formality, worldliness and inconsistency, and her light has become slarly earlied the children of God. which is convenient for you will follow; and suffered, and died upon the cross state of the convenient for you will follow; and suffered, and died upon the cross state of the convenient for you will follow; and suffered, and suffered, and suffered, and suffered, and suffered, and suffered upon the cross state is the same over which it is precious blood to redee sents a scene over which the angels for right convenients sake; for their sixthe of the convenient for you will follow; and suffered, and suffered, and suffered and suffered and suffered preciously the convenient for you will follow; and suffered and suffered and suffered and suffered preciously the convenient for you will follow; and suffered and suffered

whene ye are fallen, and repent not do the first works; or else I will come in vanity. Let us pray to God for us in vanity or quickly, and will remove your and you guidely, and will remove your land to the first works. On the first place except ye will be seen that come from him. Let us search in the seek wisdom's D T

# LUXURY. I am now come to the other extreme,

and it; while the road when leads to of the singlector its informing truched destruction is broad and casy to be found and there are many that travel lead as it is killing. It erreeps into thereon. On this we could persuade thereon, On this we could persuade all stations and ranks of men; the poor-row way which leaded to life everlassing the persuade of the ceceeding their ability to instruction of the persuade of the ceceeding their ability to instruct the persuade of the nath appaies forever.

Carist stays, My yake is easy and my burden is fight. Why then should we the severe discipline of Jeans, whom the narrow wey? Why they call Saviour, as if hazury and not seek to make our calling the calls also have the care when the call saviour as if hazury and not be called the care when the call saviour as if hazury and into the cross were the ordained way to god is their belly;" for such "glory in heave," "What foll we call, and what we not at once repent of our sins, turn shall we drink and what shall we put | Christ places these things to the away from evil, learn to do good, fol-low in the footsteps of Jesus, and hear is now the practice, and which is worse done. I making them unseemly in his our rous after him with a willing the study of pretented Christians. But followers. His feast, therefore, which benatiful path, and know the joys a heart?

| the study of pretented Christians. But followers. His feast, therefore, which benatiful path, and know the joys a heart? heart? Repontance is the first step towards membering tent Jesus did not reproach a Christian life. We must feel sorry the Gentiles for those things to indulge the wrong we have done, and if we thus come to Jesus, with a broken to be his, to be like-minded, to live in heart and a contribe spirit, he will re
tent and contribe spirit and spirit and

> ourse shall be directed, to consider well the reasons and examples here advanced against their way of living; if haply they may come to see how re-

Lummy last under the chirch may appear in heaven, who refuse him any bowers of Jesus, lambs of his flock, of the control ble-sings are also promised must be some and the control ble-sings are also promised to the control ble-sings are also promised. The control ble-sings are also promised to the control ble-sings are also promised. The control ble-sings are also promised to the control ble-sings are also promised. The control ble-sings are also promised to the control ble-sings are also promised. The control ble-sings are also promised to the control ble-s

our youth, and not trifle away our time lives and virtue, how thankless for in vanity. Let us pray to God for his then; forgetting the Giver, and abuild and assistance, for all our help must come from him. Let us search pising conused, and casting instruction for the way of life — seek wisdom's behind them. They lose tenderness, classified ways and walk therein; for her ways and forget latty, being swallowed up by the search of the ways and wark therein; for her ways and any companies; adding one excess to obedient to their instructions and another. God rebuked this sin in the another. God remixed this sin in the Jews by the prophet Anos. "Ye that them, and being unfaithful to God, I put far away the evil day, and cause only appearing to have taken up it the seat of violence to come near; that eross, while we refuse to bear it. I lie upon beds of ivory, and stretch Without bearing the cross, we came themselves upon their conches and cart obtain the crown. Jesus says (and little lambs ont of the flock, and the cal-words are trac). "My yoke is easy and vession to flow midst of the stall; that my burden is light." Our experience chant to the sound of the viol, and in-the straight path which Jesus trod, sie, like, David; that drink wine in will watch over us and help us bear bowls, and anoint themselves with the cross, when it is too heavy for us. 1 chief ointments; but they are not grie- often when we feel that the cross i yed for the affliction of Joseph. t seems, were the vices of the deto religiou. And are they not of Christians at this day? Yea, they are; and quently wallowing in those things that these are the great parts of luxury, I am not untried in suffering and affilible please the lusts of their eye and flesh, struck at in this discourse. Remember 100.

temperance and moderation, as know-ing the Lord is at hand. Simptimes where the service of the service of the service of services, stately furniture, costs (cookers, stately furniture, cost) cookers, and such diversions as balls, masquest, operas, plays romances, &c., which are the delight and cutertainment of the times, belong not to the holy paths in the followers tool to play. No, "through many tribulation," says none of the best of them, "must we enter into the best of them, "must we enter into the tax of them, tax of the service of the distribution of Grd."

It do carnetation services the gar and the services of the distribution of Grd."

It do carnetation services the gar and the services of the

# To the Young Members.

I am yet young, but I hope I am not deceived in believing that we have talowers of Jesus, lambs of his flock, ly tracked path amid the drifting su while he is the "Good Shepherd," and on some errand to a poor neighbor.

Oh that the sens and daughters of us from everlasting misery, the

Our experience great a burden for our strength, that we are forsaking him and turni away from him. - Then he calls to in pity, and warns us to return and faithful. I speak from experience, f

Let us then, my young brothren: sisters, endeavor to be faithful in all or who gave his life for us. Let us w ess and mercy towards us, have be led to repentance, and have taken b eross upon us, and stepped into the

gelical and excellent preacher in the eence from the pen of a young visit
which beautifully illustrates the ap tle's idea of charity, while it rebuk

evil-speaking.
"Activity of benevolence, practic in my immost heart first exenses a then resolutions, I caught sight some lady's maid or upper servant

know how much mischief a child's insiderate talk may do, and how fre

quently it happens that great talkers "I was talking fast about some fe plarly high in my estimation, and was the amusement, I supposed, of one or ent. In a few moments my eye my auditors of such calm and steady disapprobation, that I stopped suddenly short. There was no mistaking the meaning conveyed by that dark, speakit brought the color to tomples and confusion and shame to

"I was silcut for a few moments, answer, and the question was more seriously repeated. 'Think I is there nothing good thou canst tell us of her?'-'O

ing room, and recite certain portions of Scripture, either of their own choice or his selection. There was a particular appropriateness in the thirteenth chapter of first Corinthians, which on and ten pounds of first. —COLEMAN. the following morning I was desired to read, and afterwards to commit to memreproof was felt, even to the shedding of tears; but the kind voice and silent earess soon snoke love and neace, and I was comforted. A word spoken in

I was conforted. A word spoken in scason, how good it is. "Children are so observant of incon-sistency in those who reprove, that had book of my heart; but I can truly say that the force of that beautiful precent was never weakened by a contradict ory example. I never heard a censor iens word pass those calm lips, nor knew a cloud of unworthy suspicion to darken the bright, trusting hope of the best of every one. Most eminently was that grace his which 'hopeth all things.'-American Messenger.

# The Climate and Seasons of Palestine.

There are but two seasons in Pales tine—the rainy and the dry. The rainy season begins in October, with oehight in December and January. Snow often falls in the winter months, but the ground is not frozen, and the snow continues but a day or two. In February and March the weather is often very fine, but rain continues to fall in March, so that the rainy season continues from October to April. The first rains in October and the last in March are the "former and latter rains" of Scripture, on which the productiveness Whenever friend of the year so much depends .- Deut. Jer. 3: 3 and 5: 24; James

s and dies. The harvest begins in May, and in he valley of the Jordan even eurlier, and the harvest of wheat soon follows. agriceding to give particulars of her farly grapes are obtained in July, and the nanosement of the carbon transfer comes exceedingly oppressive, and the harvest is hastened in an equal degree.

About Tiberias, on the Sea of Galilee, man that he might be a friend. the inhabitants make a profitable use of this pecularity of their climate, by supplying the market at Damasens vegetables and melons greatly in advance of their season.

The soil of Palestine, even now, at

ter the waste of exhaustion of four when Joseph John Gurney asked very ty. Dr. Robinson in his late tom gravely, Dost thou know of any good found the hill country of Galilee yield to tell us of our friend? I did not ing crops which indicate a productive. ty. Dr. Robinson in his late tour found the hill country of Galilee yieldness equal to all that Josephus has said of it. The industrial settlement lately and successfully begun near the pool yes, I know of some good things, certainly; but'-'Would it not have been that they raise two erops in a year. that they raise two erops in a year. tainty but—would it not nave been that they raise two crops in a year, better their to relate those good things? Their grapes almost rival the clusters Since there is good to relate, would it of Eshed, a single vine having "a not be kinder to be silent ou the coil? handred bunches of grapes, each three not be kinder to be shell on the control of the con Charity rejoiced not it iniquity, thou howest.

"It was the custom of Miss Gurney and any little visitor she might have with her, to go before breakfast into the room adjoining her father's dressing room, and recite certain portions of Seripture, either of their own elolies code of Seripture, either of their own elolies case and which are larger than the largest apples of New England : and a

## Promothe Species School Times The Friends of Jesus.

ness are expressed in these words of Jesus: "I have called you friends!" Thus the blessed Saviour treats his When we consider our own meanness friends. How do his professed follow-and unworthiness, and his greatness and lers treat him? Have we never betraygoodness, we are led to exclaim," Lord ed a want of confidence in him? Have goodness, we are rest of extramination of the war of conductate in the same of the war of conductate in the we never been ashaned of him, or deniming of the same of uncharitableness, I should not have failed to put it down in the note that the same of the sa does visit us; he calls us his friends.
Professions and realities are the same him no adequate returns for his goodwith him and if he calls us friends we may expect from him all that the most ble returns?

> may be necessary in the approach of should come upon us, as the children others are all laid aside with a friend; of disobedience. What then should open to him. And does Jesus keep us of discontinuous of his goodness ed by the happiness of after years. at a distance? His language is invita- should incite us to recommend him all at a distance? His language is invited in the state of th spread our most minute affairs before to present ourselves "a living sacrifice wills. He occasions us, indeed,

casional showers and intervals of fair his confidence. He says, "Henceforth leather. The cold attains its greatest hight in December and January. Snow knowth not what his Lord doeth; Henry Many Mark House and Jacob Hardens, "Triends, "". Let each one ask, in the but I have eadled you friends; for all mand you." Let each one ask, in the things that I have heard of my Father spirit of true obedience, "Lord, schat things that I have heard of my Father spirit of true obedience, "Lord, schat which will thou have me to do?"

S. A. disciples; he manifested himself unto them and not unto the world. And so now, "The secret of the Lord is with them that fear him, and he will show Whenever friendship is founded on

11: 14: Jer. 3: 3 and 5: 24; James 5: 7.

During the months of April and May the sky is generally scene, the fired he will counsel and guide us five of the and balmy, and the whole surface of the soil covered with a Luxrii-fice of the soil covered with the Luxrii-fice of the soil covered with the surface of the soil covered with the time of the wing in order and gone. The flowers whom we know is concerned for our appear on the earth, the time of the sunging of birds is come, and the voice of the turtle is heard in the laud."

The wonders of his throne. The wonders of his throne. Surface with starts of the surface with starts, and perplexity, to receive aid if from the experience and judgment of another. His promise is secure, this brid compassion never dispersion of the turtle is heard in the laud."

The wonders of his throne. The wonders of his throne. And it is come, and the soil of the surface with others, and the soil of the surface of

THE HERALD OF TRUTH.

He chose a life of sorrow here below, That he might feel the weight of human

Touched with cur weakness; O, what wondrous love,
Far. far our poor and sinful thoughts above

If Jesus calls us friends, he will give us all the assistance and snecor that we need. Though he "will never leave nor forsake us," he has emphaticall said, "I will be with thee in trouble. he has emphatically And his people have always found him a present help when every other resource has failed. Some may really feel for us, but be unable to help us. But nothing is too hard for the Lord.

A dying believer was asked, "Do you feel what there is a gracious friend near to support and comfort you in this

-if I could only speak."

misnoken volumes were written on that glowing countenance. The sweet peace and holy joy which ithunined those wasted features told what the tongue refused to utter. Yes, dear reader,
Jesus is a tried friend — a precious friend-precions through all the changing secures of life—and O, how pre-cious in the hour of death! When our flesh and our heart shall fail, he will be What great condescension and kind- the strength of our heart, and our por-

ness, but have we made him any snita-

We were strangers - enemies by The distance and eeremonies which wicked words-descrying that his wrath put us to this pain, to secure our future spread our most imitte affairs before him; he indulges us to walk with him, to live in his house, to sit at his table, "Such honor have all his saints."

Jesus also honors his friends with his confidence. He says, "Henceforth I call you not servants; for the servant knowth not what his Lord doeth; but I lave called you friends; for all this confidence to he says, "Yo are my died by the servant showeth not what his Lord doeth; but I lave called you friends; for all this confidence is the servant showeth not what his Lord doeth; but I lave called you friends; for all this confidence has a shadow of the servant should be served to the servant should be served to the servant should be served to the served to th

# Not Easily Provoked

How hard it is for even the Christian Whenever friendship is founded on proper principle, reproof will be found to be one of its duties and privileges, too. And so, Jesus says "As many as "to And so, Jesus says "As many as "to And so, Jesus says "As many as "to the control of the con

During the mouths of summer not a will be guide in judgment, and the particle of rain falls, and under a scoreding meck will be teach his way;" and they acce with him. We are by no means gaun the verdure of the fields with- little follow it will find it to be pleasant. Inere can be no real friendship un-very apt to secretly rejoice when he less we make the pains and pleasures falleth. Al, such is not the spirit of of our connections our own, rejoicing Christ, who "sechon be when they reioice and "sechon be when they reio and "sechon be reion" and "sechon be when they reion be when they reion be when they reion be a sechon be when they reion be sechon be a sechon be a sechon be when they reion be a sechon be with the sechon be a second be a sechon be a zing friend is Jesus! In all our anne-tion he is afflicted. To exemplify this he assumed our nature. He became a man that he might be a friend. the followed most closely in the Master's

"There are some persons," wrote a good man in his journal, "who had never had a place in my prayers but for the injuries they have done me."

So noted was the martyr Cranner for always rendering good for evil, that it used to be said of him, "If you wish him to do you a good turn, you have

It will be a great check to this sin-ful resentment, which is so apt to rise in our hearts, if we will learn to "pray for them that despitefully use us, and persecute us." Earnest, humble prayer and an angry spirit cannot dwell in the same hoson; neither can we hate those for whom we sincerely pray. So here we may find a sure and safe direction hour of weakness?"
With much carnestness, while gashing for breath, she replied, "O, yes! He is very, every near. Previous Saviour! I could tell yon—volumes of him—if I could not snock." The feeble voice ceased, but those men their trespasses, neither will heavenly Father forgive yon." Says an carnest writer, "He that refuses to forgive an injury, breaks the bridge he will one day want to cross over him-

The more we breathe the atmosphere of heaven, the easier it will be to keep the spirit serene and even joyful, even in the midst of great provocations.

The easier it will be to love an enemy. and do him good whenever it is in nower.

# The Father's Way.

Children are naturally wayward; and the greatest blessing a child can know is to have his will subdued before and power than his own. be done without the child's will being crossed, and it cannot be crossed with out occasioning himdisappointment and pain. But "the fathers good. And what at the time was griev ous, has proved a blessing since; our

# Hymn for a Child.

My little eve can never reach Beyond the distant star,
But God my Father's eye can stretch A thousand times as far.

His mighty power is known: No mortal can, nor angels, trace

# SUFFERING.

You may see in this suffering, an answer to prayer. How often have you asked to "grow in faith, and love, and every grace!" How often have you prayed that self might be crucified, prayer that ser lingut he criterior, and Christ become all in all ! — that your eyes might be tarued away from beholding vanity," and so fixed upon the Author and fluisher of the faith, that you might be changed into the "same image from glory to glory!" How have you longed that the chains which bind you to earth might be broken which bind you to earth might be broken and your spirit set free to soar towards heaven! — and God has heard your prayer. He is unswering it, not as you though to would do, but in the way that is lost for you. Yield yourself to him. The "bunised reed shall be not break, and smoking flax shall be not quench." Do not fear; he is leading break, and smoking flax shall he not queueh." Do not fear; he is leading you aright, even by the way that he himself has gone before, for, "the him-self went not up to joy, but first he saf-fered pain. He entered not into his glory before he was crucified. So traly, our way to eternal joy is to suffer here with Christ, and our door to enter christ, that we may rise again from death, and dwell with him in everlas-

Perhaps, too, you have asked for work,—you have said, "Lord, what wilt thou have me to do?" And God has heard. He has said, "I will show has heard. He has said, "I will show the how great things thon must suf-for," He has given you work, and with it he has given weakness. You could not bear the one with the other, for you would have grown proud and independent, and been in danger of working for self, and not for him. It is pleasant to be busy, to feel that we are important and useful,-pleasant to work off in action the surplus energy of our nature. And so our service is often nature. And so our service is often not pure. It springs from nainged mo-tives. But God will not have it so with you. He will have a pure offering from you, even though it is given with tears. Do not, then, nummir, but rather give him thanks that he has counted you worthy of this calling. Pray the country that it is a second of the country of the second of the second of the country of the second of the country of the second of the country of the second o that you may "work all your works in God," and that the "thorn in the flesh" which he has appointed you, lest you should be "exalted above measure," may accomplish the purposo for which it is sent.

# From the Gospel Visite The Faith and Patience of the Saints.

I suppose it is an indisputable truth granted by all, that Christians for the granted by the first three-hundred years after Christ's appearance in the firsh, did absolutely refuse to be engaged in outward war, which very clearly shows that they unwhich very cleany snovs charting sur-derstood his several injunctions as to "love cuenties," "feed them and give them drink," "do good to them that hate you," "resist not evil," "turn the other check," Ac. as prohibiting and binding upon them not to go to war. For what should induce them so steadily to bear a testimony against it, if they did not believe it was inconsistent with pure Christianity?. Indeed it is highly probable, and very reasonable to conclude that his immediate coteni-

of the apostatized, that necerding to the apostle's prediction, they would not endure sound doctrine, Now it deserves our serious consideration, whether the admission of war among whether the admission of war among professing Christians, was not at this very door of apostasy,—at which also a multitude of other wrong things entered; whether the primitive testinony against var was not one of those sound doctrines, which the men of that apostatized generation could not en-dure. Christians now becoming less circumspect, less fervent, and more nubelieving, and getting into a spirit nubelieving, and getting into a spirit of covetonsness and grandeur, and increasing in likeness and love of the world, might very naturally fall into confornity therewith, and unite in a vania dependence on the arm of flesh, therein endeavoring to defend themselves and their property by the use of carnal weapons, their hearts having departed from that firm dependence on the Lord that reigneth, which doubtless the tirst Christians maintained, Morcover, in these after days of likewarmness and degeneracy wherein sound doctrine could not be endured, (and indeed for that very reason) they sound doctrine contained be entured, (and indeed for that very reason) they began to heap unto themselves teach ers of men who instead of laboring night and day with their hands like right and day with their hands like Paul that the gospel might be without charge, hegan to prefer a life of case and luxuriousness; and becoming very avarieions, could nearly stoop to preach almost any thing that would please their feeders; thus teaching-Oh! latheir feeders; this teaching—Oh! lamentably—Leaching for doctrines tho
commandments of men. And thus
princes and people being bent on war
and destruction, and policy dictating
to them to make an ongine of the
priests, they have sorrowfully abused
their calling, so that instead of inculcating. "peace on earth and good will
to men," and vailantly opposing the
lust and revengeful spirit of the people
they have been greatly instrumental in
flomenting bloody wars, and spreading fomenting bloody wars, and spreading desolution through the land, age after age, and (sorry I am that I havo it to say) they have continued the trade until this day.

# Not Above His Master.

Many a time is the heart of the Christian discouraged because his efforts are so opposed and his best motives ma-ligned, his good evil spoken of, and his failures and imperfections magnified and proclaimed abroad. He is almost ready to conclude that God did not call him to that work—he seems so to have hedged up his way before him. But can the disciple expect to fare better than his Lord? Was not our Saviour slandered and derided by the very ones "Prince of the Devils?" He was lated and persented even unto death, though his work was a perfect one, not a breath of evil ever mingling with

a breath of evil ever mingling with auything he did. When even in our best services we give so much cause for reprench, can we expect the enemy to let so good opportunities slip by for damaging the work of God? We must be content to bide our time. There is a day coming when all those misunderstandings and ingply probable, and very recognized when all these misunderstandings and to conclude that his immediate cetters are gooped poeraries, and these in the text ages, away. In the meantine, if "when we had great opportunities to understand downly and the conclude the standard of the conclude the standard of the conclude the standard of the conclude the concl

lesson in self-knowledge of those who oppose ns.
When a great innsiciau was told that some one spoke slightingly of his that some he answered: "Theu I performance, ho answered: "Then must learn to sing better." Our friend will not tell us of our faults; we should not then regard it as so great a misfortune that we have an enemy who is bold enough to do so. One bad habit or disposition corrected is worth more to us than all the world's flatteries.

We can take comfort in the assurance that the Master notes down all our efforts and trials in his service, and if we are indeed his children, he is far more compassionate and fergiving tomore compassionate and fergiving toward our shortcomings than we are toward our own children.

"Like as a father pitieth his children, so the Lord pitieth them that fear him."

L. L.

# Inordinate Pursuit of Pleasure.

Making recreation our main business Making recreation on man man in the consistence is a fearful mistake, whether in men or women. Yet how many there are who live for no other purpose that that of amusing themselves! Nething is suffered to interfere with their arrangements for this object. Half their days, and perhaps half their nights, are given to this pursuit of pleasure. days, and perhaps half their nights, are given to this pursuit of pleasure, and a considerable proportion of the remaining molety is either spent in preparation for, or absorbed in recovery from their recreative engagements. It is a sad and sorry employment of the faculties which God has given us, however innecent in itself may be the executive. ever innocent in itsett may be sever innocent in itsett may be recreation indulged in. It may be said of all modes by which jaded nature may be recruited, that they were made for man, and not man for them. If all our time be thus spent, it may be safely assumed that, for the We were them. If all our time be thus spent, it may be safely assumed that, for the most part, it is misspent. We were born to higher ends than any which can be written down in the schedule of diversions. Our own higher destination eraves some care ; our families, our neighborhood, our country, the world, and above all, He who made both us and them, demand some share of our thoughts, our anxieties, our exertious.
We can not evade their responsibility without incurring a heavy penalty

# Prayer.

Prayer is a haven to the shipwreeked man, an anenor to them that are sunsing in the waves, a staff to the limbs that totter, a mine of jowels to the poor, a healer of diseases, and a gnardian of health. Prayer at once secures the continuance of our blessings, and dissipates the clouds of our calamities. O blessed prayer, thou art the unwearied conqueror of human luppiness, the onneation of niman implicess, the source of ever-enduring joy, the mother of philosophy. The man who can pray truly, though languishing in extremest ignorance, is richer than all beside; ignorance, is richer than all beside; whilst he who never bowed the knee. though proudly seated as monarch of all nations, is of all men the most destitute .- Chrysostom.

so darkened were the understandings lesson in self-knowledgo by the calum-of the apostatized, that according to ines of those who oppose ns. When a great mission was told greenited, sick, chained to adverse influences, but no circumstances can ab-solve as from a work to do. We may solve as from a work to do. We may be bind, deaf, crippled; He who permitted our adversity, gave as our appointed path, and the light to walk therein. We may be Banyans shut up in prison, our limits circumseribed, our movements clogged, but as far as we have consulting and the second of the seco we have capacity we can all write pilgrimages. They may be written in patient endurance of suffering, in hely trust under the darkness of affliction. They may be written in penitent tears, and transcribed by angels into

the books of Heaven.
And the work we do. What shall it be—for good or evil? Shall we exalt or drag down? bless or curse, build up or destroy? One or the other we must he pursuing. Our every look, thought, and action is reflected in a pure or pernicions influence, by the Momentous power! thus to choo reject!

A work to do! You are not excepted, woman of fashion, nor yon, gold-worshiping man. Through the walls of adminant built up around your soulthrough the ubilt up around your soulthrough the thick drapery of selfathness folded over and over your hearts, that voice of the Eternal will penetrate, 'Live for something.' The very leaven that bends blue above you—the very earth beneath your careless tread—the flowers of humanity that bloom along your pathway-weeds that wither under your loathing glance—the yearing of your immortal spirit, that cannot be suppressed—the voice within you that cannot be silenced—all tell you that cannot be silenced—all tell you A work to do! You are not exyou that cannot be silenced—nil tell you of that work to do. How beautiful your lives might be made, ye who have power; do ye ever think of it? Look lives might be made, ye who have power; do ye ever think of it? Look back along the life you have traveled; back along the life you have traveled; have you built any temples where simple goodness may worship?—Have you planted here and there a tree that will live when you are gone, and yielding fruit as it is plucked, will call forth sweet memories of your sojourn here? Have you ever made your name a household word, or have you lived but to build houses and buy merchandise, and oreet an altar and a tem. chandise, and creet an altar and a temchandise, and orect an attar and a tem-ple and monument to corrupt and per-ishing self? How are you to answer these questions when you stand up before the Omnipotent? Not then, with a langle or suer, or cold marble face, for the thousands of opportunities that you have murdered will rise up in that hour to condemn you.

# "Boasting in the Lord."

What a Friend havo I! a tried, kind. almighty, everlasting Friend, a Friend who loveth at all times, and has promised that he will never leavo me nor forsako me. "This is my Beloved, and this is my Friend, O yo daughters of Tomestley."

Jernsalem."
What a Shepherd have I! "Tho What a Shepherd have I! "Tho Lord is my Shepherd, I shall not want. Ho maketh me to lie down in green pastures; he leadeth me beside the still waters. Yea, though I walk through the valley of the shadow of death, I will fear no cvil; for then art with mo; thy rod and thy staff, they comfort me." What no God is mine I Tho God of truth, the God of ml grace, a God in covenant, a God in Circlist. "This God is my God for ever and ever; ho will be my guide even unto death."

# THE HERALD OF TRUTH.

# Correspondence.

A Visit to Indiana.

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For the Hervill . Trette

BBO, FCNK: — I herewith give you an account of my journey to Indiana. On Monday the 9th of October, I fel home in company with several brethen, and Tuesday evening we arrived aslely at Fre. Christian, Barer's in Elksalety at Pre. Christian Baer's in Elk-lart Co., Ind. On Wednesday we had meeting at Christophel's Church, Pre. Andrews of Lancaster, Pa., being also present. We visited the brethren and sisters in the vicinity and on Friday the 13th held our annual Conference at Yellow Creek Church. A large number of brethren and sisters were assembled, there being about twenty-five ministers besides deacons wenty-ave masters besides deacons present. We rejoiced to see there also the brethren Jacob Driver, Abraham Shank, and Fr. A. Roades of Virginia, the had been so long separated from s by the war

Meeting was opened by singing, exhortation and prayer, after which the with chapter of Matthew was read and the non-resistant principles of Christian-ity set forth and maintained by seve-al brethren. The various abuses which have crept m, such as merely ornamental decoration of dress, houses md carriages, costly and flowered car-eting, in short every thing—that is superfluous and unnecessary to the main vere strongly protested against and consured as sinful and meriting reproof. sensured as summand increting reproduces specially were parents who permitted heir daughters to vear hoops while ret under their care, judged worthy of eproof; but in case that parents, diseproof; but it else that parents, dis-pproving such aboutinations, do their thost to prevent them, and give satis-actory evidence—that they can not do o, they shall be considered free from And I will also add yet, that arents who permit their sons to op-ear at their tables with long mustawhes on their upper lip are equally consurable, if they use not their utmost adeavors to avoid it. But alas! how will be the responsibility of such bellions children at the great judg-nent-day. The meeting, so far as I now was closed in peace. On satur-lay there was meeting again at the ame place and was attended by a reat number of persons. There were teen persons also received into the eleven of them by water ban sim. On Sanday there was meeting the same place again. The house hough quite large, was not sufficient contain half the persons assembled which account preaching was held, the same time by Bro. Driver in at the same time lights at Bro. Huber's house, a short istance from the church. The Lord's upper was administered in the church n memory of the bitter sufferings of ur Redeemer, in which participated, vo more persons were received into the church by water baptism. I also thended three evening meetings.

denderd three evening meetings.
On Thoselay, the 17th, I went with
Pre. Daniel Brundage to the south
Fest part of St. Joseph County, about
S miles from Yellow Creek Church
Small number of beethren and sisters as man manager of recurrent and sisters which graphere, who have lately no even that place. This is a beautiful and the portion of country. We had meet up there times on Wednesday and observed also the breaking of cand. On Thursday morraing we met-gain, and ordained Bro. Peter Leh-nan to the ministry and Bro. Michael benk to the office of denon. May sod bestow on them his righ blessing

hearts, tient they may be able properly that ye fail not into temptation. Cleave to discharge their duty in building my to God and he will not forsake yen. I Lord, perhaps to recover my health at the little flock, that if may grow and commend you to God and to the word.

Prosper.
We returned the same day, coming We returned the same day, coming as far as Jacob Brememan's, where we remained till Friday morning, and came the same day into the neighbor-hood of Yellow Creek, Bro. Brandage then returning to his home, I visited several of the brethren and sisters, and spent the night with Pre, Jacob Wiss-ler. On Saturday, I went with him to Clinton township, eight miles east of Goshen, where we held meeting in the afternoon and received a new member into the clurch by water baptism. On into the church by water baptism. On Sunday we had meeting at the same place again, commemorating our Lord's death by the breaking of bread and ordained to the ministry a brother by the name of William Pletcher, May the I ord be merciful to him also and bless him, that his calling may be a blessing to the church.

a blessing to the church.

On Monday the 23d, I went in company with Pre. John Nusbanna and
Bro. Andrew Kauffman (Bro. Abriaham Huber conveyed us) to Bro. Chr.
Nusbann, I tuiles north of Warsay,
to which place Bro. II, conveyed us the
the mext morning. There we took the
tenin to Pt. Wayne, thence by Peru to Arcadia in Hamilton Co., Ind., about thirty miles north of Indianapolis arri-ving there. Wednesday norming and remaining till Monday, 2 O'clock. We went thither on a visit to a small flock sisting of four families of our faith, and we have not regretted it that we went thither; for we received convin-cing proof that the Lord is to be found with a small flock as well as with a large one. We felt that we could say with a sman.

large one. We felt that we come say
with Peter, "Lord, it is good for us to
be here." We held six meetings dubut here. We held six meetings dis-cing what six persons were buptized, the sarrantend first. Chapter and the sarrantend first. Chapter and the construction of the row forteen members there, if all are yet living. Bro. Correll's wife was ly-ing very sick and may possibly lave by this time gone to her eternal bone. She seemed, however, to be of good confort and rejoicing in a living lone of finding a better world, when site shall have left this vale of tens. Her Jamehter has also here sickly for a daughter has also been sickly for a long time and seemed to be very weak Bro. Kanffman's son and his wife and several others have died recently, so that the voice of warning has be loudly proclaiming before the door londly proclaiming before the door of their hearts, "Set thin house in order, for tion shall die, and not live?" and they seem to have given heed to the voice. They are now minded to meet y galarly, to serve God as well as thy year, and to edify one another by sing-ing, reading, exhectation and prayer. It would be very neceptable to them, if a minister who is not very permanent, by located in a home, should be pleas ed to settle among them. The hand there is quite good and fertile. I must yet also remain my fellow ministers.

increases of the bitter sufferings of a bone, should be pleas I Roberton, in which participated, of appears, in which participated, of appears, between three and tour lame. The bear is spite good and forfile. I must so there is a participated, of the seed of

to God and he will not forsake you. I commend you to God and to the word of his grace. May he bless and strength-

of his genee. May he bless and strength-call of you with the power of his Spirit, and keep you safe from evil, to a happy end in Christ Josus, Amen. On Monday, at 2 P. M., we started off again; but my companions stop-ping on the way between Pern and Pt. Way net, to visit some friends, I contin-ned on my way, safely reaching home on Tursday the 21st, and found my family all well, for which I feel heartl-ly thankful to God.

J. M. Brenneman

For the ' Herald of Truth."

A Journey to Pennsylvania, Ohio and Indiana.

Chicago, III., Nov. 29, 1865.

On the 1st of August, I and my wife left home, to pay a visit to our friends and the churches in the above named states. On the 3rd, we arrived at my brother's and sister's in the neighborood of Strasburgh, Laucaster Co.,Pa hood of Strasburgh, Lancaster Co.a. in We remained in this neighborhood till the 7th of September. During this time we visited our friends, attended seven meetings and met with many brethren whose acquaintance we were deased to make

pressed to make.

We then went to Orrville, Ohio, safely arriving at Pre. Henry Martin's on the 9th. Bro. Martin took us to the dear aged minister and bishop Abra-ham Robrer, with whom we stayed till the next day. Bro. Rohrer then no-companied us to Wadsworth, where we took the ears to Ashland, in Ashwe fook the cars to Ashland, in Ash-land County, visiting my sister-in-daw and her children, and attending two meetings. Here we spent about two weeks visiting the brethren, sisters, and friends in the vicinity. On Friday the 29th, we left the neighborhood, proceeding on our way. M. Brennent met etc, taking as bone with bin the same evening. Here

M. Bremnenern met us, taking us home with him the same evening. Here we were present at three meetings which were well attended. On Sunday nine ministers were present, four of whom came from a distance. On the 2nd of October we left Allen Country and course to. Wereney, Ind.

came from a distance.

On the 2nd of October we left Allen County and came to Warsaw, Ind., where we stayed over night and came on the following day to Bro. Adam Hartman's in Elkhart Co. We visited our friends, Irrethren, and sisters in the vicinity and attended conference on the 13th, as also the subsequent meetings on the 14th and 15th, of which an necount has already been given in the Herodyl, or that 1 think it numeros say to add mything more. On Wednesskay the Isth we came to Pre. Davied Breumenman's, spending a might there, and were taken on the telplowing day by Bro. Breumenson to Mishawakay, where in compressive Mickay we took the train for Chergon arriving in the mit room at Bro. J.

gain.

I close with a hearty greeting of love to all the brothren and sisters in the Lord. Your friend and well-wisber Jose Burr

# From Grundy Co., Ills.

The communion of the Lord's supper was celebrated in this place on Sunday Nov. 19th. The meeting was held in the school house near Bro. Bachman's, the school horse near Iro. Bachman's, was well attended, and passed off very pleasantly. Bro. Sayder from Elkhart Co., Ind., was present and delivered an appropriate discourse in German. Bro. Yother, from Livingston Co., Ill., followed in the English language, after which the heavest self-in the property of the prowhich the bread and wine were distrib ited, and foot-washing was observed. One person also was baptized and re-ceived into the church. May God's blessing abide upon the little flock, that blessing abide upon the little flock, that it may grow in strength, in purity, in holiness, and in unity, until it shall be as a city, that is set on a hill, and can not be hid. May many see its light shining forth glorious and beautiful, and be gathered into the fold of Christ the order. through its influence and zeal. Manuity, and love and peace bind the end. To him that overcometh will I give to cat of the tree of life, which is in the midst of the paradise of God.

> For the "Head Lef Froth-A Journey to Iowa.

Duarces, McLem Co., Ill. Nov. 11th, 1865.

I give the readers of the *Herald* the dlowing brief sketch of my journey to

By request of the brothren in Washington County, Towa, T left home on the 23d of October, taking the train at Washington, 11h., to Peoria, then by Washington, Ill., to Peoria, then by Burcam on the Chicago, Rock Island and Davenport Railroad to Washing-ton, Iowa, arriving there safely on the 24th by moon. Immediately incetting with brethren, I went with them, and spout the night with Ilro, Benji Eicher. The 25th we sport in visiting the breth-ren and sisters in the neighborhood, From Galdswilles, Mend was the pointed on the 27th, Iant, as it rained all day, Iant few were never. The all day, but few were present. The following day several applicants for admission into the church were examined and on the 20th were longized, on which occasion a great number of perwhich occasion a great renabler of per-sons assembled at the horse of Reo. Joseph Somme, to attend the services. In the evening Bes. Bicher and I went '1) Fro. Chr. B cher's, a distance of Le miles, and 'tax I with him that night, On the fieth, I went in company with Bro. Eccher to bee County, lowin, arri-ling at Fig. David. Powleawalt in the variety of these bounds of the property of the pro-tains at Fig. David. Powleawalt in the variety of these bounds. with regard to the incarnation of

with having originated with the Ana-

baptists of Manster; and have fre-quently been confounded with the fol-

Mennouite preacher of the seventeentl

century; but that he was not the foun-

Confession of Eaith which was adopted

Christ. Anne y wide Dayel is his coin of Christ on earth. That Menjar in the results which in the day sort is his coin of Christ on earth. That Menjar in the results which is a characteristic position was characteristic on an in the base been done through as a widen as agree an ong the brechmen as being that my laby the brechmen as being that my laby the brechmen as being the hat my laby the brechmen as being the hat my laby the brechmen as being the labyer of may 1 of 1 are bound of G A and for may be to the bound of G A and for may be to the bound of G A and for may be to the bound of G A and for may be to the bound of G A. your improvement, encouragement, are acquainted with the writings, or and eternal wellfare. Work out, thereforcy correstation with for and from works of Menno Stand, that it in bling, and be modely a constant when the work of the work of the works of Menno Stand, that it is written declarations are to be received as a cyclone of his opinions, then a set so kelone as to come.

Action 841 charges are entirely great drons and without foundation in fact. The Mennonites thave also been charged.

Christmas.

\*\*Christmas.tells as, there is juy beyond this world, and may we not then

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been misled by these fanaties, ultimate
the control of the contro lowers of Bockhold, John of Leyden, yourd this worst, and may we not then focus missed by mess fanathes, nuturate-ophyse here even its rift, automosf this by joined the Memonities; but they ploy? Corticate was may for it tells us, were not admitted into their society of the major may be made it is of life to which are five week and it is of life to will and fanatical notions of the Munwill and function of the Munmer of the probability of the continuous of the Munmer of the probability of the continuous of the Munmer of the probability of the continuous of the Munmer of the probability of the continuous of the Munmer of the continuous of the Munmer of the continuous of the Continuous of the Reformation, not only
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the time of the Reformation, not only day without Christ, but it is a base deception. Our joy to be permanent as well as sonl-satisfying must come from the first divided from Jacob Amen, a native of Him as the source of life, joy, peace Amenthal, in Switzerland, and a rigid

der of a sect will be evident from th Historical Sketch of the Omish fact, that the society who are in the Church. United States wrongfully called Amish or Omish, still rigidly adhere to the

By SHEM ZOOK.

Omish, or Amish, is a name which (before the time of Jacob Amen), by a was, in the United States, given to a General Assembly of ministers of the society of Mennonites, but who are not religious denomination who were at known by that name in Europe, the that time and in that place called Menplace from which they originally came, ponites (after Menno Simon, an emi-In many parts of Germany and Swit-zerland, where they are still consider-in Holland); but who were (as has thly numerous, they are there some- been well established by writers of the for the purpose of distinction, seventeenth century), prior to that time called Hooker Menonites, on account of their wearing hooks on their clothes; names of Henricians, Petrobrusians, and Waldenses. The number of the ng for similiar reasons termed Button milder Mennonites in the United States Memorites. The principal difference is computed at one hundred and twen between these societies consists in the ty thousand, while that of the rigid former's being more simple in their Memonites is not supposed to exceed dress and more strict in their discip- five thousand. - Rupp's Church Hisline. In their religious forms of wor- tory.

No Night There There shall be no night there." - Rev. xxii.!

Every so, and morning make up th days of Earth - dark and bright stripes oven alternate and unceasing the swiftly lengthening web of Time, Our changeful lives are like intricate woor. They run ont and grow to their completeness through days of sunshine or of shadow. But no dusky veil is drawn over the clear sky of Heaven no wandering film or vapor stains the ong bright day of Eternity. Here, amidst our toil, our warfare, and weariness, we need night with its soft and must be repaired by the still repose night, and the spirit bathed in dews of forgetfulness, to be refreshed for the or torgettimess, to be refreshed for the morrow's work. So each day is shut up and shrouded in its little grave of darkness, as our whole broad lile of threeseore years and ten contracts at

last into the narrow house.

But in the life of Heaven there are no wasted powers, no flagging ener-gies, no weariness, and no shumber. Each worshiper keeps an everlasting vigil of adoration before the throne. No bell rings the hour of prayer. No wilight star kindles its sweet signal for Earth's evening hymn, but the heart times its happy thoughts to the ng service. There, in silent watchfulness, or genial communion, or serence activity, it breathes the free, pure

bracing element of a sinless being There is no interruption there,—uo sorrowful partings—no relactant severance of pleasant fellowships-no shutting up of sweet and holy chapters of life, with "Arise, let us go hence." In the Father's house friend has never said to friend, "farewell!" There it is no more "expedient" that Christ should be away. The Son is in the house for ever, and the Comforter also abides for

There are no dreams there-no blank hours in which the spirit royes through a land of shadows, and mocks itself with its shapeless fancies, and gropes after that which it cannot find and of blest realities -all that the mind can grasp, the heart rest in, and the soul take to itself as an heritage for "In Thy light shall we see light

Here, O Christian I thon often walkest in darkness and hast no light, separates between thee and God. elief, like a thick cloud, hides His face Thou must go by a dark way into the dark valley. But there Sin and death have passed away, and drawn their shadow\_darkness\_after "The bright and morning Star" now shineth in its strength. Nor is its glauces, not one lowly heart uncheered by its smile. Hast thou watchight in Gethsemane? Or, when thou shouldst have watched, hast thou slept for sorrow? There thou shalt awake and walk with him in sweet companionand walk with hum in sweet companion in naded to trainers; tine by compared to the shadows flee away," and thou, my send the shadows flee away," and thou, my remain fresh and fadeless amid the shadows flee away," and thou mediation of the receding year—and, alone bestelse—yet in a society where all are like him, and all love him, and the send the state of the state o all are altogether lovely.

"The light of the moon shall be as the light of the sun, and the light of the sun seven fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and heateth the stroke of their wound .--

Issiah xxx. 26. THOSE children who are found moving in the orbits of obedience, shall

The manner of the death of Christians adapted to glorify God.

John XXI, 19. CHRISTIANS are often exposed to

ath or the denial of their Lord. The are always liable to innumerable dan Our changeful lives are like intricate devices traced upon that checkered gers, and accidents, and diseases, that devices traced upon that checkered grant and accidents, and diseases, that devices traced upon the checkered grant and accidents, and diseases, that devices traced upon the checkered grant and accidents, and diseases, that devices traced upon the checkered grant and accidents, and diseases, that devices traced upon the checkered grant and accidents, and diseases, that devices traced upon the checkered grant and accidents, and diseases, that devices traced upon that checkered grant and accidents, and diseases, that devices traced upon that checkered grant and accidents, and diseases, that devices traced upon that checkered grant and accidents, and diseases, that devices traced upon the checkered grant and accidents, and diseases, that devices traced upon the checkered grant and accidents are considered upon the checkered grant and accidents are checkered grant and accident accidents are checkered grant and accidents are checkered grant and accidents are checkered grant and accident accident and accident accident accident and accident accident accident accident accident and accident accid no security in the Divine protection they could never be at peace. Ho gloomy would be the thought that chance would be the disposer of their lot : and that Divine Providence is no concerned in the manner and time o their death | What comfort is derived from the trnth here presented to our view! The manner of the death of Christians is adapted to When the inspired historian relate what Jesus said with respect to the manner of Peter's death, he adds, "Thi spake he, signifying by what death he should glorify God." It was a crue death that was appointed to Peter. Bu was it not consolation, nay trium for him to beer that God was to glorified by this ernel death of his so vant? It is very natural for a Chus life, and to be concerned about the manner in which he may leave this world. It is not pleasant to think of the last struggles of life, and the agonies exit shall be comparatively pain, or whether it shall please Goo that we should writhe under the pange of some terrible disease; and breath out our souls amidst the torments of our bodies. We know not whether our death shall be sudden, or our tabernacle shall be taken down gradually hy the process of a slow disease. We know not whether we shall meet death with the full possession of our facul-ties, and expire while we address our till we awake in the life of the eterns world. We know not whether we shall die in peace under the protection of law, or perish under the hand of th ersecutor. We know not whether, e last scene of life, we shall have full view of heavenly glory, or whether Satan may be permitted to pursue us to the very hanks of Jordan, and at tempt to frighten us with the water that are ready to overwhelm us. Bu this we know and let it be enough for us to know this, that our death shall be for the glory of God: and that the time, and the manner, and all the cumstances of it, will be arranged by wisdom and love, as well as by eign power. When we pass through the valley and shadow of death let u his flock, will be with us, and his rod and staff will comfort us. If Satan is permitted to annoy, we shall be enabled to queuch his fiery darts with the shield of faith. - Carson.

The velvet moss grows on sterile rock : the mistletoe flourishes on th naked branches; the ivy clings to the still twine its tendrils around the crumb ling altars and broken arches of the desolate temple of the human heart.

OUR own wisdom is but folly : if we trust in it we shall surely fall into some error. But let God's word be a light to our feet, and a lamp to our path, we shall be quite safe. Without it we are like children groping in darkness, enjoy the clearest sunshine of their straight on to our "Father's house" in Father's countenance,

# The Kierald of Truth.

To P. S.—It is always preferable to have manuscripts intended for publication, written on one side only, but both sides of the paper may be written on, without any particular inconvenience, if it is only written in a clear plain hand, and the lines not too much crow-

# Renew your Subscription.

A large number of the subscription to the paper will expire with the present number. We hope our friends will take notice of the blue X and renew heir subscription without delay. The January number will probably be out will not be sent any longer.

## The Closing Year.

With the present issue closes the se and year of the publication of the great reason to rejoice that God has so righly blessed our labors and prospered onr work. The hearty support we have received from the brethren, and our friends in general, has far exceeded our most sauguine expectations. In almost every place where Mennonites are found, the paper is received as a welcome visitor, and words of encourage-ment greet us from every quarter.

All these things indicate the great

ased there is of such a paper, and also the great desire there is the great desire there is in the hearts of the people for a purely religious literature. And it also shows that they not only desire to read such a paper but also that they are willing to

port and sustain it.

We had intended to give at least two extra numbers during the past year, but the extremely high price expenses to such an extent that our cans did not warrant us to give more than one. We hope however that during the coming year our paper will receive such a liberal patronage, that we

may be enabled to do more. We believe that every one who will ead our paper will be benefited there by — edified instructed and encourad, and since it is not for any worldly feet that we have assumed that great esponsibility of publishing a religious menal, but that we may honor and dorify God, and aid in building up tery souls into the Rodeemer's fold. eel free to call upon every reader

THE HERALD OF TRUTH.

consciously nourishes, and a hitherto

One copy in either language, same person for one For ten copies, to one address \$ 9.00 Payable in advance,

Address all letters, &c. to John F. Funk, No. 42 S. Morgan St., Chiengo, Ill.

## Questions.

Mat. 20: 16. "So the last shall be irst, and the first last." Query, Who of a priest, and versed in the hopes, are the last and who are the first?

Mat. 18: 7. "Wo unto the world her people. In the days of her youth, because of offences! for it must needs in common with many of her countryby the 1st of the mouth, and unless be that offences come; but wo to that woman she had hoped that she might God: the leart is the wrestler; and hoped that she might grant is the paper man by whom the offence cometh."

isters and teachers give their views on the above passages.

JOSEPH STUCKEY.

1 Cor. 6: 4. "If then ye have judg strange words of the angel to Zacharias. Now she begins to feel a mother's ments of things pertaining to this life, set them to judge who are least esteemed in the Church." Who are meant by those "who are least esteemed?"

Matt. 12: 32. And whosoever spea keth a word against the Son of man it shall be forgiven him; but whosoever speaketh against the Holy Ghost it hall not be forgiven him, neither in this world neither in the world to What is the sin against the Holy Ghost?

# ELIZABETH.

to write this sketch, are the tones of a from that time nothing more is said rest denote its precionsness; if so, the exfond mother's voice, conversing at the pecting his mother. Whether she live pression would be exceedingly forcible close of the day with her two young ed beyond his childhood we do not sons, of serious and weighty matters. They have retired for the might, and she, choosing the hour when good im- so excellent as to draw from Jesus the unust always rouse a thoughtful mind to pression are earliest made, sits with a testimony, "Verily, I say unto you, the recollection of the deep necessities hand on each, reminding them of their Among them that were born of women, of the people; of the thirst which they faults, commending their good behav- there hath not arisen a greater than ton, and exerting the influence which John the Laptist. We of ways, though tender affection gives to lead them in paths of virtue and purjethness. The blessing of the Eternal be upon her in mother from what we know of her eliliwhere the source of "Fe autres" when the source is and makes him wish and pray for the time mother from what we know of her eliliwhere the source of "Fe autres" when the source is the character of the mother from what we know of her eliliwhere the source is the character of the mother from what we know of her eliliwhere the source is the character of the mother from what we know of her eliliwhere the source is the character of the mother from what we know of her eliliwhere the source is the character of the mother from what we know of her eliliwhere the source is the character of the mother from the source is the character of the mother from the source is the character of the mother from the source is th

her holy work. committed to a mother's hands! How tegrity of John's character, his filelity, gospel, and saying, "Beho exalted are her privileges! who can his humility, stood in most intimate refor a moment set a true estimate upon lation to his mother's blameless life the worth of her gentle counsels to her boys, who are soon to enter upon life's sure that were his mother living, it afof our paper, upon every brother and temptations and daties? Who can ealister, and every minister and teacher culate the results of her daily interior the did us in its circulations comes with her girls, who are so soon to mode in their turn the plastic and forts. We beliebth him in private the distribution of a longed for ones with the right, who are so soon forts. We beliebth him in private and with the first advances our later string forts.

ton. Let us all unite our efforts and traction to spread the knowledge of the tenth until it will reach every fourthful to spread the knowledge of the tenth until it will reach every fourthful. By an carnest effort on the part of all who are interested in our paper. There have been some mothers of all who are interested in our paper while the stands the helder of the hidder our subscription-like large of the tenth until it will be a privilege to be the mother of the hidder our subscription-like large of the tenth until it will be a privilege to be the mother of the hidder our subscription-like large of the tenth until it will be a privilege to be the mother of the hidder our subscription-like the hidder our subscription-like large of the tenth until it will be stands in the hidder our subscription-like large of the tenth until it will be stands in the hidder our subscription-like large of the third promous sould be recognized and shade; and institutively we recognize which benefit with the commencement of the new volume. We hope our triends will exert themselves, every to stand it not whose the product of the tenth until it will be stands in the hidder of the hidder our subscription and institutively we recognize which benefit with the stands in the hidder of the hidder our subscription and in the stands in the way of the hidder of the hidder our subscription and in the stands in the stands in the hidder of the hidder our subscription and in the stands in the way of the hidder our subscription and the stands in the hidder of the hidder our subscription and the stands in the hidder of the hidder our subscription and the stands in the hidder of the hidder our subscription and the stands in the hidder of the hidder our subscription and the stands in the hidder of the hidder our subscription and the stands in the hidder of the hidder our subscription and the hidder of the hidder our subscription and the stands in the hidder of the hidder of the hidder our subscription and the stands in the hidder of the hidder our Subgribers as they may be able to seeme. We ask this not for our seeme. We ask this not for our seeme to be a further more for the large seemers, which we are engaged. If we seather, the good seed of life, here in little and its more for the limit was also described by the seement of the seement were in limit was a first or prayer and examine the so notly honored; but we seem to an underthe high but to be be described to the seement of the seement which we are engaged. If we seather Redeemer's cause, and I will ask not be good seed of life, here in little and little, even as a sower, going the first of the seement there a little, even as a sower, going mother. "I will not seek for numerating must be a little, even as a sower, going mother." I will not seek for the excellence of the declare, with the node and true hearted are some may suring no and bring will not even ask health, nor comfort, knowledge of Christ. worm to scatter good residence by honor, nor weathing nor parasities. I world not comfort, front fruit anto eternal life.

We should also be glad to have the subscriptions sent in as early as possional solutions. I will not shrink from the foundation of the reward, and trial subscriptions sent in as early as possional solutions. I will not shrink from the foundation of the world. We sible, that we may make the necessary be called to endure. If so be my pray
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Zion, and to know more than we pos
dient temper is the foundation of many

seeded.

How much we have to learn I wirtues.

The subject of our present study was Eternity itself is not more far-reaching The suppect of our present study was presently used as not more in-reasoning a mother thin stource, and she was so blessed as to know, even before his birth, that her child would be only a which we thirst, even now, so rely thirst comfort to her, never a source of sort to be drinking. The dealings of inficomfort to her, never a source of sort to her, never a source of sort to her anomaced with the tidings of inhis coming into the world, and as she dwelt in thought upon the strange communication, how must her heart have glowed and exulted at the privilege conferred upon her! Four hundred in the strange consumption of the strange content of the prophets them that believe, — Mothers of the time that believe. — Mothers of the strange content of the prophets them that believe. — Mothers of the strange content of the prophets them that believe. — Mothers of the strange content of the prophets them that believe. — Mothers of the strange content of the prophets them that believe. — Mothers of the strange content of the prophets them that believe. — Mothers of the strange content of the prophets them that believe to the strange content of the prophets them that believe to the strange content of the strange content had foretold the coming of her son. In the conneils of Eternity he holds a most exalted place. He is the day-star which heralds the sun. She is the wife

# Prayer.

of a priost, and versed in the hopes, and expectations, and prophesyings of her people. In the days of her youth, in common with many of her country, well or long. Praying is wrestling with give birth to this promised child, or at faith is the strength of it; if by means I should like to have some of our min-sters and teachers give their views on, and her hopes had long since fa-wrestler, though thou artever so tongueded. She was old, and her husband well stricken in years. Even the wish for sons and daughters hed died, until oourt, but sincerity of heart has a kind brought back to sudden life by the of omnipotency .- Burgess,

# yearning toward the life which she un- If thou knewest the Gift of God.

conscioussy nontribres, and a hitherto mixnown gladness fills all her soul. Her sllent hisband pursues his avoca-tions, seeming to her as if he ever pon-dered on the mysterious visitation in the temple, and felt still the awe with the tempte, and fest shift the awe with which the presence of Gabriel had first inspired him. They have been always followers of that which is good, walking in all the commandments and ordinances of the Lord blameless, and now a sixth sowed is mistrated by the sixth as well as the sixth of the sixth as well as as wel fich reward is ministered to them from his hand.

The story of John's birth, of the ga-It is very likely that water, so in-ELIZABETH.

The story of Johns is pirm, of the gas the right of the restoration of values are rein in the ring of Friends, of the restoration of values are rein in the right of the restoration of values are rein in the right of righ to the woman as well as full of mean-

know, nor what part she took in the ing.

The water-carrier's ery in Egypt know yet not of, and the living this of virtue and unrightness. The there our ideas of the character of the unassessing of the Eternal be upon her in feer holy work.

What wonderful power has God with the firm uncompromising incomplishing the living water of the numitted to a mother's hands! How the circuit of John's character, his fieldity, [g-yel, and saying, 'f-feloold the gift'.

# Be Truthful,

Sin overcomes by degrees; and if we do

# Children's Column.

Don't be Angry.

"Be not hasty in thy spirit to be angry."

Suppose you became careless of your garden, and did not weed it as thoroughgarden, and did not weed it as thorough-by as you once did. And suppose there was one large weed that you thought would be so hard to get up that you would let it alone awhile. It would not take unany days for this rank weed to be as tall as the rose-bushes, and in a few more days it would have chisters of little pods filled with seeds. The sun would burst the pods and seatter the little brown seeds far and far and wide; and then a large crop of the same sort would soon appear, which in same sort would soon appear, which in time would choke and drive out the flowers that once grew around. Would it not have been the wisest way if you had pulled it up, root and branch, before it could have grown so large

There is a wild weed that grow every soil and in every climate; there perhaps never was a human heart in which this weed was not found there is scarcely any is anger; and sin which will produce so many other sins asthis; evil thoughts, hasty, wieked words, inkind actions, and cruel blow--all come from an angry spirit. If it is not controlled in childhood and youth, the heart will be so overgrown with headstrong passion that it will not be controlled, and will neither see nor care for the worst results; it will separate the best and truest friends, and lead to first appearance of it; for unless you learn in childhood to choke this weed, learn in childhood to choke this weed, it will grow so rank in your heart as itself to choke every right feeling. We are taught in many places in the Bible to avoid anger. An angry per-son is always an impleasant sight—the flashing eye, the frowing face, the hasty words, and excited motions are user pleasant to see: and besides never pleasant to see; and, bes heing sinful, it is certainly foolish. The Bible tells us that "anger rests in the bosom of fools," but that "he that ruleth his spirit is better than he that taketh a city

taketh a city."

If, then, you would be a mighty conqueror, hush the first risings of that proud spirit which does not wish to submit to another's will. "Cease from evil, and farsake wrath;" and when con, and forease wrath;" and when you see others provoked to passion, remember that "a soft answer turneth away wrath, but grievous words stir up anger."—Child's World.

# To Morrow

A noble ship was nearing home after A noble ship was nearing home after a long voyage. On her clean white deck stood many a rough, weather-beaten sailor, looking auxiously at the white chilfs of his native land, and a saile of loy passed over his sunburnt face at the pleasing thought, "We shall be at anchor to morrow!" And there were old men who had not seen their were old men who had not seen their childhood's bone for long, long years, and the tears stood in their eyes as they looked at the distant shores and said, "We shall land to morrow!" And there too, was a mother, litting up her fittle one to look at the far-off land, and whispering, "We shall be a home to morrow!".

But their to-morrow never came. That evening the gentle breeze became a furious storm! the rippling waves became foaming, angry billows! the sails were split into ribbons; the rudder was broken; the vessel became ummanageable; she drifted upon the terrible quicksands; became a wreek; and all n board perished.

And are there not many of us expect-ing a to-morrow that may never come?

Do we not lay plans for the future, forgetting that at any moment our frail bark may be destroyed, and the dark waters of death close over ns forever? Are our young friends prepared for

Are our young friends prepared for this sudden change? Should the King's messenger arrive to-day, and summon us to appear before his Master's throne, would he be received with fear, or with joy? If with fear, waste not an hour before carnestly seeking the sati-ation which fesus offers you.—Piet-wiel Windle Mark. orial Handbills.

# The Presence of God.

Live in the sight of God; this is Live in the sight of God; this is what heaven will be—the eternal presence of God. Do nothing that you would not like God to see. Say nothing you would not like him to hear. Write nothing you would not like him to read. inothing you would not like init or east.

(io to no place where you would not like God to find you. Read no book of which you would not like God to say, "Show it me." Never spend your time in such a way that you would not like to have God say, "What west then Joine?" art thou doing?

### GOD'S FORGIVENESS.

There is forgiveness with Thee, that thou ayest be feared. Psalm 130: 4.

From the forgiveness of man, turn to that of God. It is hard to say whe-ther it most illustrates his hatred of our ther it most illustrates us natired of our sins or his love of ourselves. It costs man nothing to forgive, but it cost God his Son. If Mow painful it is to look on a dying son, even a dying infant; to watch life's sad and soferm elblings; to see the last quiver of the little live; to law the male god deal little lips; to lay the pale, cold, dead body we have so often carried in our party we have so other earliest in our mappy arms, in the coffin and the cold grave! I dare not say that God bent over his dying Son with feelings corresponding to ours; that he hung over the cross as we have hung over the the cross as we have hing over the cradle; or that the strange perturbations in nature, a trembling earth and rending rocks, heavens palled in darkness, and the sun turned pale with terror, though they may perhaps have ex-tended to worlds beyond our own, tended to worlds beyond our own, reached up to the throne of nature's God. I cannot fathom, and I dare not God. I cannot fathom, and I dare not fancy, the feelings of the eternal Fa-ther when he saw the Son whom he loved with infinite affection spit upon, sconrged, revited, bleeding, dying on the accursed tree. But how must he the accursed tree. But how i have loved you, for whom he Son so loved! and how will t gave a and how will the love Son so loved! and how will the love this awakens in you make you fear to dishonor or displease one who has so loved you, seeming your forgiveness on such an immoveable foundation, an l at so great a price.—Dr. Guthrie.

# SORROW.

"The path of sorrow, and that path alone, Leads to the land where sorrow is unkn

Why should we murinn and complain That we are called to suffer pain, When God in love has sent the cross, That it may be our gain, not loss?

Our gain !- no earthly good we see-Our gain:—no ear-one good we see

No path from eare or sorrow free—

A rough and toilsome way we tread—

And dark and fearful clouds to dread.

Our gain !- a home of rest above-A portion in our Savior's love—
A place upen that blissful shore—
Oh! could we ask or wish for more?

fear and suffer all alone, without a Saviour's arm to lean on, and without the tender voice that can whisper through all, "It is I, be not afraid."

> "When, overwhelmed with grief, My heart within me dies, Helpless, and far from all relief, To heaven I lift mine eyes.

"Within thy presence, Lord, For ever I'll abide; Thou art the tower of my defence, The refuge where I hide."

# MARRIED.

On the 3d of November, 1865, in Livingston Co., Ill., by Pre. A. John-ston, Abraham A. Good, of Elida, Allen Co., Ohio, to Frances Blosser, for-merly of Rockingham Co., Va.

### DIED.

On the 16th of October, 1865, in East Earl Township, Laneaster Co., Pa., of dropsy, Jacob Martin, aged 84 years and 29 days. He was huried on the 8th in the Wacverlander Burying-ground, where Pre. George Weber and Pre. Samuel Good preached from Ikev. 22: 12. The deceased was a member of the old Mennonite Church.

Cur. Heer.

On the 17th of October, Bro. Abraham Leib, deacon, aged 77 years, 11 months, and 19 days. He was buried on the 19th. He desired, with the apostle, to depart and be with Christ. Funeral address was delivered by the writer.

On the 8th of November, in Canada our brother Jacob Miller, aged 60 years and 2 days. He seemed very willing to exchange temporal for eterwilling to exchange temporal for eter-nal things, that he night enter into the rest that remaineth to the people of God. He was buried on the 11th amidst a large number of friends and relatives. Funeral sermon was preach-ed by the writer from 2 Tim. 4:6—8.

JOHN LAPP.

On the 17th of October, near Chainon the 1/10 of October, near Chambersburgh, Franklin Co., Pa., after a long and painful illness, Esther Long, widow of Abraham Long, dee, aged 66 years, 5 months and 8 days. During some time of her sickness, since suffered great pain and desired to depart, praying applicably that the house. part, praying ardently that the hour of her deliverance might come, that she might be with those holy ones in the celestial mansions above. We have celestial mansions above. We have good hopes, that we shall again meet our parent in Henven, where no fare-well tear is shed, if we are only faith-ful to the end. She was buried on ful to the end. She was buried on the 19th. Funeral sermon was preach-ed by the brethren John Gsell, Joseph Bornberger, and John Hunsecker from Heb. 4: 9, 10: "There remained therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his."

"Dearest mother, thou hast left us, And thy loss we deeply feel: But 't is God that hath bereft us; He can all our sorrows heal.

Oh, we would not wish thee, mother. In this world of tears and pain; But we'll try to meet thee yonder, Where with Christ we'll ever reign.

MARTHA LONG.

The sure Refuge.

On the 5th of November, near Mount Joy, Lancaster County, Pa, of a linge-must come, responsibility and daty ter of Fre. Houry Sinch, aged 17years must also come; oh! how terrible to 5 months, and 18 days. The funeral

took place on the 8th, the brethren Jacob Brubaker, John Landis, and Christian Nissley officiating. Text, 2 Tim. 2: 19. C. K. NISSLEY. 2: 19.

On the 9th of November in Dover On the 9th of November in Dover Township, York Co., Pa., after ling-ring for months with cancer, J. G. Ba-ker, aged 47 years. The decensed was buried at Hershey's Meeting House. On the 18th of November Auna By-crs was buried at Hershey's Meeting House, Dover Township, Pa. Her disease was consumption; age 83

Sermons were delivered by B. Her. shey.

# LETTERS RECEIVED.

Ulrich Hertzler, \$1,00; Martha Long; N. S. Reasoner; E. Suter, \$1,00; Henry Mayers, \$1,00 and D. Hershey, \$10,00; J. O. Good; Pro. Jos. Stuckey; Pre. Benj. Eleke, \$1,50; Shem Zook, \$3,00; Pre. John Lapp, \$2,00; C. Stoner, \$1,00; Jacob Swart, \$1,50; et al. Boller, \$10,00; S. Kresler, \$1,50; d. B. Boller, \$10,00; S. Kresler, \$1,50; d. B. Boller, \$10,00; S. Kresler, \$1,50; d. B. Stoner, \$2,50; P. C. Stoiner, Pro. Jacob Newsoner, \$2,50; P. C. Stoiner, Pro. Jacob Newsoner, \$1,00; M. S. Gref. Joseph Shank, \$10,00

# SUBSCRIPTION-LIST.

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Heury Meyers, New Bloomfield, Pr	. Eng	34	1 (
John D. Hershey, Lancaster, Pa.	10 E & 1 G	36	10.6
Shem Zook, Belleville, Pa.	E & G	64	1:
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